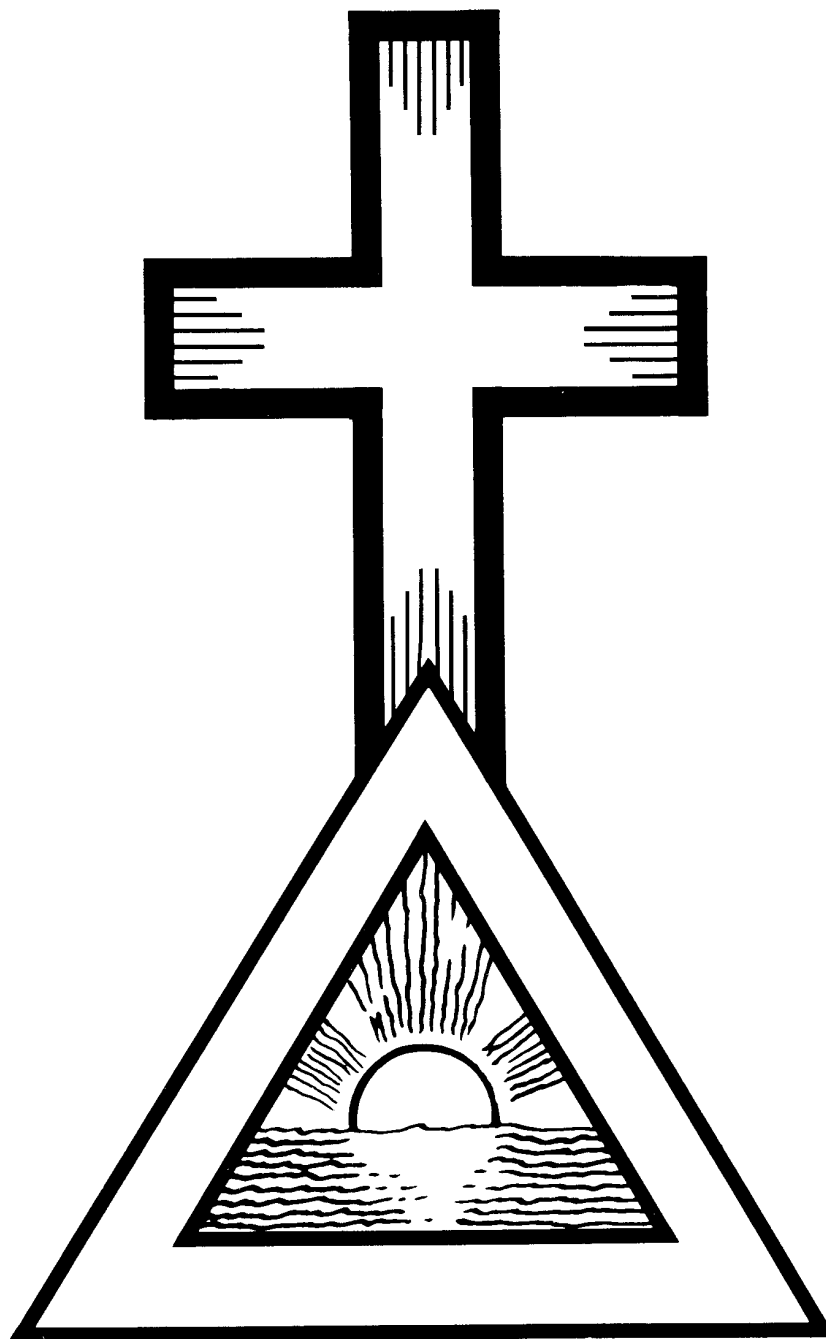

VOLUME SIX



OUTER ORDER RITUALS
AND COMMENTARIES



SHOUT
SHARE **IT**

VOLUME FIVE

VOLUME SIX

VOLUME SIX

OUTER ORDER RITUALS AND COMMENTARIES

INTRODUCTION TO THE ORIGINAL GOLDEN DAWN RITUALS (These are not the later revisions of the Stella Matutina)

In 1979 and 1980, my friend Carr P. Collins Jr. visited Gerald Yorke in England on two separate occasions to obtain copies of a **Complete Set of Golden Dawn Documents**. One set was lost in transit demanding therefore the second visit. They are dated 1894-5 and were originally issued to a member of the Order who used the pseudonym or magical motto of Frater De Profundis Ad Lucem.

Upon examination of these papers I discovered that the later Rituals of the Stella Matutina had been considerably edited and modified when compared to the 1894-5 versions of D.P.A.L. In the *Complete Golden Dawn System of Magic* the original versions written by Mathers and Westcott have been used exclusively here.

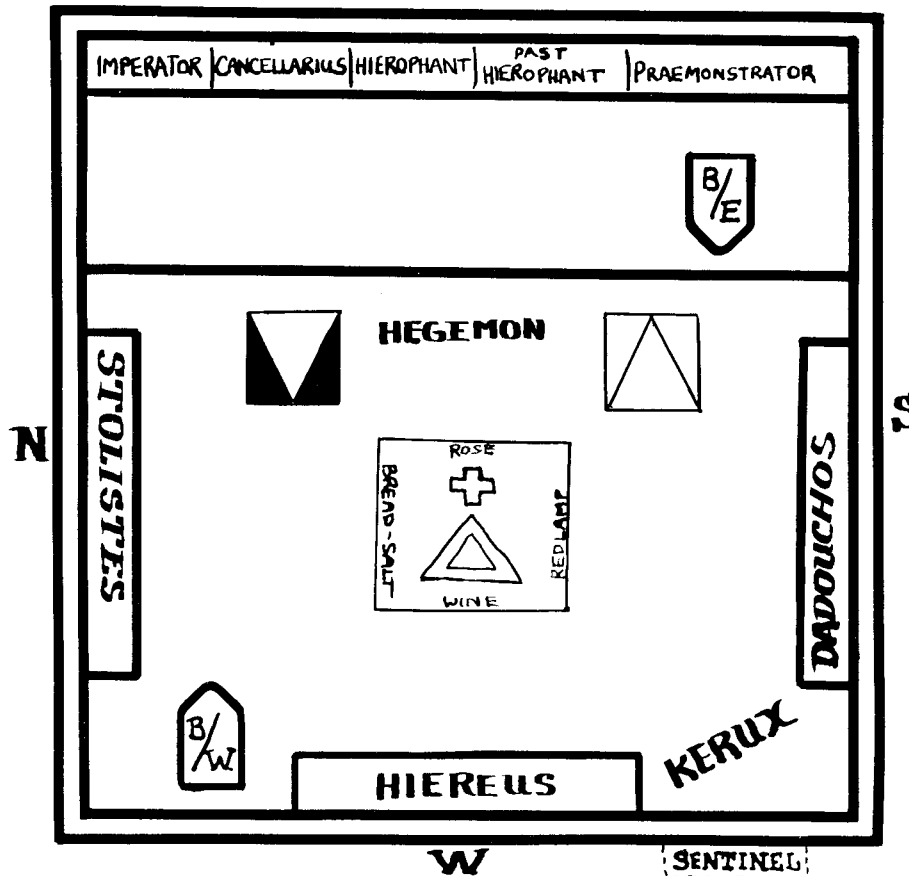
It was further discovered that there was a quantity of new material that either had never found its way to the Stella Matutina or had been ruthlessly edited out. The result is that the contents of this book follow literally the title -- it does represent the **Complete Golden Dawn System**. Good fortune also pursued me in that R.A. Gilbert of Bristol, the author of a biography of A.E. Waite now in preparation, and of a new history of the Golden Dawn from a radically different point of view, was kind enough to give me copies of the Neophyte and Adeptus Minor Rituals employed in Waite's own Order, **The Fellowship of the Rosy Cross**. This was formed some years after the revolt which splintered and shattered the unity and integrity of the Order.

Be that as it may, the student would do well to compare the original simplicity of the Golden Dawn Rituals with the complex verbosity of Waite's Rituals. In any event, the inclusion of these two rituals (there is a third, the Adeptus Major Ritual which I believe

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came from Carr P. Collins' own private collection of Golden Dawn Manuscripts) with the rest of the original material makes this not merely a new presentation of the Golden Dawn System, but an unique account of what has come to be termed the Western Esoteric Tradition.

E



Temple of the Neophyte Grade

NOTE

The complete spelling of the officers who participate in these ceremonies will be given once here. Thereafter they will be abbreviated as follows:

Hierophant (Red Robe, Lamen, Sceptre) will be shown as Hiero.
 Hiererus (Black Robe, Lamen, Sword) not abbreviated. Hegemon (White Robe, Lamen, Sceptre) shown as Heg. Kerux (Black Robe, Lamen, Lamp and Wand) not abbreviated. Stolistes (Black Robe, Lamen, Cup of Water) shown as Stol. Dadouchos (Black Robe, Lamen, Thurible) shown as Dad. Sentinel (Black Robe, Lamen, Sword) shown as Sent.

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ON THE DAIS (THE STAGE IN THE EAST OF TEMPLE) These officers represent the Second Order and are present mostly symbolically.

**Imperator.
Cancellarius.
Praemonstrat
or. Past Hierophant.**

REQUIRED MATERIALS FOR THE ALTAR:

**Cross and Triangle.
Red Rose.
Red Lamp.
Cup of Wine.
Paten of Bread and Salt.**

FOR THE CANDIDATE:

**Black Gown.
Red Shoes.
Hoodwink.
Rope.
Sash.
Chemicals to change clear water to red -- the colour of blood.**

OPENING OF THE NEOPHYTE GRADE 0-0

When the members are assembled and clothed, Hierophant gives one knock and the Officers rise.

Members do not rise except for Adorations to the East or when asked for the signs. Nor do they circumambulate with the Officers. When they do have occasion to move in the Temple, they do so in the direction of the Sun and make the Neophyte signs on passing the Throne of the East -- **whether the Hierophant is there or not.** The Grade sign is made in the direction of movement except when entering or leaving the Hall, when it is made toward the East.

The knock is made by rapping the base or shaft of Wand or the pommel of Sword on a Table.

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OPENING OF THE NEOPHYTE GRADE 0 = 0

Hiero:

(Knock)

Kerux:

Moves to the right of Hierophant, faces West and proclaims.

Kerux:

HEKAS, HEKAS, ESTE BEBELOI!

Kerux returns to place.

Hiero:

(Knock) Fraters and Sorors of the Order of the Golden Dawn in the Outer, assist me to open the Hall of the Neophytes of the (Name the) Temple.

All rise.

Hiero:

Frater Kerux see that the Temple is properly guarded.

Kerux:

(Knock)

Sentinel:

(Knock)

Kerux:

Very Honored Hierophant the Hall is properly guarded.

Hiero:

Very Honored Hiererus, assure yourself that all present have witnessed the Golden Dawn.

Hiereus:

Fraters and Sorors of the Order of the Golden Dawn in the Outer give the signs of a Neophyte.

All give the sign of a Neophyte.

Hiereus:

(Salute) Very Honored Hierophant all present have been so honored.

Hiero:

Very Honored Hiererus, how many chief officers are there in this grade?

Hiereus:

Three, Very Honored Hierophant. Namely, the Hierophant Hiererus and Hegemon.

Hiero:

Is there any peculiarity in these names?

Hiereus:

They all commence with the letter H.

Hiero:

Of what is this letter the symbol?

Hiereus:

Of life, because the character H is one mode of representing the ancient Greek aspirate; Breathing and Breath, are the evidence of life.

Hiero:

How many assistant officers are there in this grade?

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Hiereus:

Three, besides the Sentinel, namely, the Kerux, the Stolistes, and Dadouchos.

Hiero:

The situation of the Sentinel?

Hiereus:

Without the portal of the Hall.

Hiero:

His duty?

Hiereus:

Armed with a sword to keep out intruders, into prepare the candidate.

Hiero:

Frater Dadouchos, your situation?

Dad:

In the south, very honored Hierophant, to symbolize heat in dryness.

Hiero:

Your duty?

Dad:

I attend to the censer and the incense, and I assist in the purification and consecration by fire all the Hall, are the members, and of the candidate.

Hiero:

Frater Stolistes, your situation?

Stol:

In the North, very honored Hierophant, to symbolize cold and moisture.

Hiero:

Your duty?

Stol:

I see that the robes, collars and insignia of the officers are ready before the opening; I attend the cup of lust roll water and I assist in the purification and consecration by water, all the Hall, of the members, and of the candidate.

Hiero:

Frater Kerux, your situation?

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Kerux:

Within the portal of the Hall, very honored Hierophant.

Hiero:

Your duty?

Kerux:

I see that all the furniture of the hall is properly arranged before the opening. I guard the inside of the portal. I admit Fraters and Sorors of the order. I assist in the reception of the candidates. I attend to the lamp of my office. I lead the mystic circumambulation and make all announcements and reports.

Hiero:

What do your lamp and wand symbolize?

Kerux:

The light of occult science and directing power.

Hiero:

Honored Hegemon your station?

Heg:

Between the two pillars of Hermes and Solomon facing the cubicle altar of the universe, very honored Hierophant.

Hiero:

Your duty?

Heg:

I preside over the symbolic gateway of occult science. I am to reconcile her between light and darkness. I immediately follow the Kerux in the mystic circumambulations. I superintend the preparation of the candidate; lead him through the path of darkness into light, and assist in his reception, and I aid the other officers in the execution of their duties.

Hiero:

What does the white color of your robes symbolize?

Heg:

Purity.

Hiero:

Your peculiar ensign of office?

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Heg:

The miter-headed scepter.

Hiero:

What does it symbolize?

Heg:

Religion, to guide and regulate life.

Hiero:

What does your office symbolize?

Heg:

Those higher aspirations of the soul which should guide its actions.

Hiero:

Honored Hiererus your station?

Hiereus:

On the throne of the West, Very Honored Hierophant

Hiero:

What does the throne of the West symbolize?

Hiereus:

Increase of darkness; decrease of light.

Hiero:

Your duty?

Hiereus:

I preside over twilight and darkness, which encompass us in the absence of the Sun of Life and Light. I guard the gate of the West. I assist in the reception of the Candidate and I superintend the inferior officers in the execution of their duties.

Hiero:

What does the black color of your robe symbolize?

Hiereus:

Darkness.

Hiero:

Your peculiar insignia of office?

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Hiereus:

The Sword and Banner of the West

Hiero:

What does the Banner of the West symbolize?

Hiereus:

Twilight

Hiero:

What does the Sword symbolize?

Hiereus:

Severity and Judgement

Hiero:

What does your office symbolize?

Hiereus:

Fortitude.

Hiero:

My place is on the Throne of the East, which symbolizes the rise of the Sun of Life and Light. My duty is to rule and govern this Hall in accordance with the laws of the Order. The red color of my robe symbolizes Light. My insignia are the Scepter and the Banner of the East which signify power and light mercy and wisdom, and my office is that of Expounder of the Mysteries. Frater Stolistes, I command you to purify the Hall and the members by Water.

Stol:

(Circumambulates, saying) I consecrate with water

Hiero:

Frater Dadouchos I command you to purify the Hall and the members by fire.

Dad:

(Circumambulates, saying) I consecrate with fire.

Heg:

Goes to the North and faces East.

Hiero:

Rises with Scepter and Banner.

Hiero:

Let the mystic circumambulation take place in the path of light

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Kerux begins then Hegemon, Hiereus, other members and Stolistes and Dadouchos last. They pass three times around from East by South to West. Each as he passes the throne of the East salutes and lowers insignia, except the Hierophant.

After first round Hiereus returns to his place.

After second round Hegemon returns to his place.

After third round remaining members returns to their places.

Hiero:

The mystic circumambulation symbolic of the rise of the Light is accomplished. Let us adore the Lord of the Universe.

(ADORATION)

Holy art Thou, Lord of the Universe.

Holy art Thou, whom Nature hath not formed.

Holy art Thou, The Vast and Mighty One.

Lord of the Light and of the Darkness.

All Salute.

Hiero:

Frater Kerux, in the name of the Lord of the Universe, I command you to declare that I have opened the Hall of the Neophytes.

Kerux:

Moves to the right of the Hierophant.

Kerux:

In the name of the Lord of the Universe, I declare that the Sun hath arisen, and that the Light shineth in the Darkness.

Kerux:

(Knock)

Hiereus:

(Knock)

Heg:

(Knock)

Hiero:

(Knock) KHABS.

Hiereus:

(Knock) AM.

Heg:

(Knock) PEKHT.

Hiereus:

(Knock) KONX.

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Heg:
(*Knock*) OM.
Hiero:
(*Knock*) PAX.
Heg:
(*Knock*) LIGHT.
Hiero:
(*Knock*) IN.
Hiereus:
(*Knock*) EXTENSION.

CEREMONY OF ADMISSION

(The Candidate is not to be told the name of the Order until his admission.)

Hiero:
(*Knocks*) Fraters and Sorors of the Order of the Golden Dawn in the Outer, I have received a dispensation from the Greatly Honored Chiefs of the Second Order to admit (name of aspirant) to the Grade of Neophyte Honored Hegemon instruct (name of aspirant) to hold himself(or herself) in readiness for the ceremony of his (or her) admission and superintend his (or her) preparation.

Heg:
Removes his chair from between the Pillars, salutes Hierophant, quits Temple and prepares Candidate as follows: The Candidate is Hoodwinked and a rope tied thrice around the waist.

Kerux:
Moves to temple entrance.

Heg:
Leads candidates to temple entrance.

Heg:
Child of Earth, arise and enter the Path of Darkness.

Kerux:
Kerux opens door but bars the entrance.

Kerux:
(*Knocks*) Very Honored Hierophant is it your pleasure that the Candidate be admitted?

Hiero:
It is. Admit (name of aspirant) in due form, who will hereafter be known by the motto XYZ. Frater Stolistes and Dadouchos assist the Kerux in the reception.

Stol:
Moves to temple entrance.

Dad:
Moves to temple entrance.

Kerux:
Child of Earth, unpurified and unconsecrated thou canst not enter our Sacred Hall.

Stol:
(*Signing a Cross on Candidate's forehead*) Child of Earth, I purify thee with water.

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Dad:

(Censing the Candidate) Child of Earth, I consecrate thee with Fire.

Hiero:

Conduct the Candidate to the foot of the altar. Child of Earth, why dost thou request admission into this Order?

Cand:

(Prompted by Hegemon) My soul is wandering in darkness seeking for the Light of Occult Knowledge, and I believe that in this Order the knowledge of that Light may be obtained.

Hiero:

(Name of aspirant) I hold in my hand your signed pledge to keep secret all relating to this Order, but to confirm it I now ask if you are willing in the presence of this assembly to take a great and solemn obligation to keep inviolate the secrets and mysteries of our Order? Let me however assure you that this obligation contains nothing incompatible with your civil, moral or religious duties.

Cand:

I am.

Hiero:

Advances between Pillars to Eastern side of Altar.

Hiereus:

Stands on Candidate's left.

Heg:

Stands on Candidate's right.

Kerux:

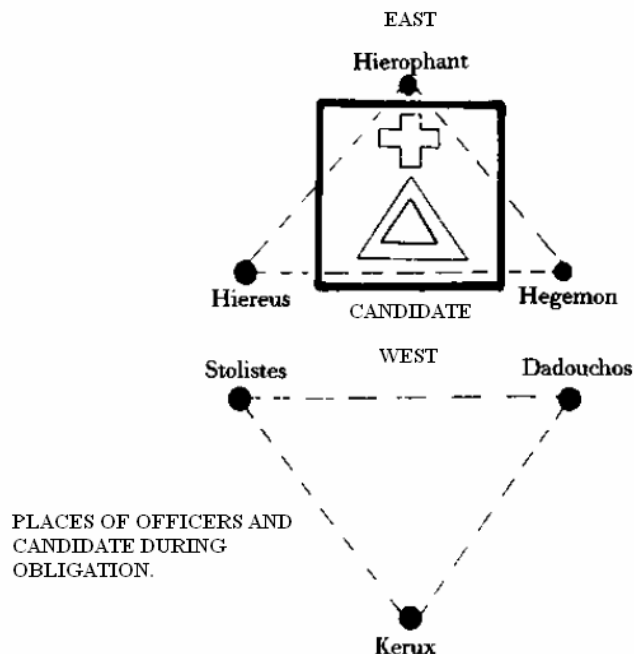
Advances to the altar picks up the triangle and delivers it to the Hierophant.

Hiero:

Thou wilt kneel on both knees, give me your right hand, which I place on this sacred and sublime symbol.

Places Candidate's right hand on the center of the triangle. Place your left hand in mine. bow your head, repeat your full name at length and say after me

All rise.



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THE OBLIGATION

Hiero:

I (*name of aspirant*), in the presence of the Lord of the Universe and of this Hall of Neophytes of the Order of The Golden Dawn in the Outer, regularly assembled under warrant from the Greatly Honored Chiefs of the Second Order, do of my own free will and accord hereby and hereon most solemnly pledge myself to keep secret this Order. Its name, the name of its members, and the proceedings which take place at its meetings, from all and every person in the whole world who is outside the pale of the Order, and not even to discuss these with initiates, unless he or they are in possession of the password for the time being. Nor yet with any member who has resigned, demitted or been expelled, and I undertake to maintain a kind and benevolent relation with all the Fraters and Sorors of the Order.

I furthermore promise and swear that I will keep any information relative to this Order, which may have become known to me Prior to the completion of the Ceremony of my admission and I also pledge myself to divulge nothing whatsoever concerning this Order to the outside world in case either of my resignation, demission or expulsion therefrom, after the completion of my admission. I will not seek to obtain any ritual or lecture pertaining to the Order without due authorization from the Praemonstrator of my Temple, nor will I possess any ritual or lecture unless it be properly registered and labeled by him.

I further undertake that any such ritual or lecture and any case, cover or box containing them shall bear the official label of the Golden Dawn. I will not copy myself nor lend to any other person to be copied, any ritual or lecture, until and unless I hold the written permission of the Praemonstrator to do so, lest our secret knowledge be revealed through my neglect or error.

Furthermore, I undertake to prosecute with zeal the study of Occult Sciences, seeing that this Order is not established for the benefit of those who desire only a superficial knowledge thereof. I will not suffer myself to be hypnotized, or mesmerized, nor will I place myself in such a passive state that any uninitiated person, power, or being may cause me to lose control of my thoughts, words or actions.

Neither will I use my Occult powers for any evil purposes and I further promise to persevere with firmness and courage through the ceremony of my admission, and these points I generally and severally, upon this sacred and sublime symbol swear to observe without evasion, equivocation, or mental reservation of any kind whatsoever; under the no less penalty on the violation of any or either of them of being expelled from this Order, as a willfully perjured wretch, void of all moral worth, and unfit for the society of all right and true persons, and in addition under the awful penalty of voluntarily submitting myself to a deadly and hostile current of will set in motion by the chiefs of the Order, by which I should fall slain and paralyzed without visible weapon as if slain by the lightning flash.

Hiereus:

Suddenly lays the blade of his sword on the nape of the Candidate's neck and withdraws it again.

Hiero:

So help me the Lord of the Universe and my own higher soul.

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Hiero:

Rise, newly obligated Neophyte of the Golden Dawn in the Outer. Place the Candidate in the Northern part of the Hall, the place of the greatest symbolic darkness.

Candidate rises faces to the East

Hierophant and Hiereus return to their thrones.

Hiero:

The voice of my higher soul said unto me, Let me enter the Path of Darkness, peradventure thus shall I obtain the Light I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep, and the Voice of Ages answered unto my soul I am he that formulates in darkness. Child of Earth, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place in the path of darkness with the symbolic Light of Occult Science to guide the way.

Hiero:

Knocks at commencement of circumambulation.

Kerux:

Kerux leads with Light and Wand

Heg:

Hegemon guides the Candidate

Stolistes and Dadouchos follow. They halt in the South the third time round.

Hiereus:

(Knocks)

Hiero:

(Knocks)

Kerux:

Child of Earth, unpurified and unconsecrated, thou canst not enter the path of the West.

Stol:

(Signing a Cross on Candidate's forehead) Child of Earth, I purify thee with water

Dad:

(Censing Candidate) Child of Earth, I consecrate thee with fire.

Heg:

Child of Earth, twice consecrated, thou mayest approach the gate of the West

They move to the West facing Throne and halt.

Hiereus:

Rises, takes Banner in left hand, menaces Candidate with sword.

Heg:

Hegemon slips up the Candidate's hoodwink.

Hiereus:

Thou canst not pass by me saith the Guardian of the West unless thou canst tell me my name.

Heg:

Darkness is thy name, the Great One of the Paths of the Shades.

Hiereus:

(Slowly sinking point of sword) Child of Earth, fear is failure. Therefore be without fear, for in the heart of the coward virtue abideth not Thou hast known me, so pass thou on.

Heg:

Slips hoodwink down again.

The procession moves to the North and halt.

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Kerux:

Child of Earth, unpurified and unconsecrated, thou canst not enter the Path of the East.

Stol:

(Signing a Cross on the Candidate's forehead) Child of Earth, I purify thee with water.

Dad:

(Censing the Candidate) Child of Earth, I consecrate thee with fire.

Heg:

Child of Earth, thrice consecrated, thou mayest approach the gate of the East.

The procession moves to the East facing Throne and halt.

Hiero:

Hierophant rises, takes Banner in left hand and raises Scepter as if to strike.

Heg:

Hegemon slips up Candidate's hoodwink.

Hiero:

Thou canst not pass by me saith the Guardian of the East unless thou canst tell me my name.

Heg:

LIGHT dawning in darkness is thy name, the LIGHT of a Golden Day.

Hiero:

(Slowly lowering Scepter) Child of Earth, remember that unbalanced force is evil, unbalanced mercy is but weakness, unbalanced severity is but oppression. Thou hast known me, so pegs thou on unto the Cubical Altar of the Universe.

Heg:

Hoodwink slipped down and Candidate taken to West of Altar

Hiero:

Hierophant leaves Throne and stands between the pillars, facing Candidate with Scepter in right hand and Banner in left.

Hiero:

I come in the Power of the Light.
I come in the Light of Wisdom.
I come in the Mercy of the Light.
The Light hath Healing in its Wings.

Heg:

Hegemon moves to Candidate's right.

Kerux:

Kerux moves behind Candidate.

Stol:

Moves to left of Kerux.

Dad:

Moves to right of Kerux.

The officers are now forming a Hexagram around the Altar.

Hiereus:

Holds sword in the right hand with the Banner of the West in left.

Hiero:

Let the Candidate kneel while I invoke the Lord of the Universe.

Hiero:

Lord of the Universe, the Vast and the Mighty One, Ruler of the Light and of the Darkness, we adore Thee and we invoke Thee. Look with favor upon this Neophyte, who now

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kneeleth before Thee and grant Thine aid unto the higher aspirations of his soul so that he may prove a true and faithful Frater among us unto the Glory of Thy ineffable Name. Amen.

Let the Candidate rise.

Candidate is assisted to rise and is brought close to the Altar.

Hierophant Hierews, and Hegemon raise Wands and Sword touching over the head of the Candidate.

Heg:

Inheritor of a dying world we call thee to the living beauty.

Hiereus:

Wanderer in the wild darkness we call thee to the gentle light.

Hiero:

Child of Earth, long hast thou dwelt in darkness.

Kerux:

(Removes hoodwink) Quit the night and seek the day.

All members present clap hands.

Hiero:

Hiereus:

Heg:

Frater XYZ we receive thee into the Order of the Golden Dawn.

Hiero:

(Knocks) KHABS.

Hiereus:

(Knocks) AM.

Heg:

(Knocks) PEKHT.

Hiereus:

(Knocks) KONX.

Heg:

(Knocks) OM.

Hiero:

(Knocks) PAX.

Heg:

(Knocks) LIGHT

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Hiero:
(Knocks) IN.

Hiereus:
(Knocks) EXTENSION.

Hiero:
In all your wanderings through darkness the lamp of the Kerux went before you, though you saw it not.

Kerux:
Kerux advances and raises his lamp.

Hiero:
It is the symbol of the Hidden Light of Occult Science. Let the Candidate be conducted to the East of the Altar.

Heg:
Conducts candidates to Eastern side of altar.

Hiero:
Honored Hiereus, I delegate to you the duty of entrusting the Candidate with the secret signs, grip, grand word and present password of the Neophyte Grade of the Order of the Golden Dawn in the Outer, of placing him between the mystic pillars and of superintending his fourth and final consecration.

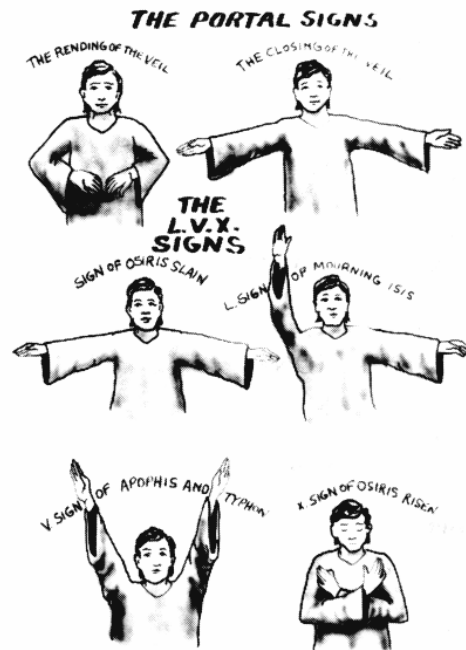
Hiero:
Hierophant returns to Throne.

Hiereus:
Takes his place between the pillars.

Heg:
Conducts candidates to the East of the Altar facing Hiereus.

Hiereus:
Gives Sword and Banner to Hegemon to hold.

Hiereus:
Frater XYZ, I now proceed to instruct you in the secret signs, grip and token, grand word and password for the present time for this Grade. Firstly, advance your left foot about six inches: this is called the step of the grade. The sign is two-fold; the Saluting Sign and Sign of



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Silence. The first should always be answered by the second. The Saluting Sign is given by thrusting both arms horizontally forward, palms downwards, as if groping your way and bow your head. It alludes to your condition in a state of darkness unilluminated by the Lamp of Occult Knowledge and groping your way blindly in the search for truth. The Sign of Silence is given by placing the left first finger on the mouth. It alludes to the strict silence inculcated on you by your obligation regarding all proceedings of the Order. The grip or token is given in the following manner Advance your left foot about six inches touching mine, side to side and toe to heel Now extend your right hand as if to grip mine, but miss it intentionally; again extend it and seize mine by the fingers only. It alludes to the seeking for guidance in darkness. The Grand Word is HAR-PAR-KRAT whispered by alternate syllables mouth to ear thus. It is the title of the Egyptian God of Silence and should ever remind you of the strict silence you have sworn to maintain. The password is **(blank)** which will be periodically changed at each Equinox so that a member who has resigned, demitted, or been expelled from the Order, may be in ignorance of the existing password. I now place you between the two pillars of Hermes and Solomon in the symbolical Gateway of Occult Science.

Hiereus:

Draws Candidate forward between the pillars. He receives sword and banner from Hegemon, stands at the latter's left, all facing Candidate.

Hiereus:

Let the final consecration of the Candidate take place.

Kerux:

Goes to the North and faces East.

Stol:

Signs a Cross on Candidate's forehead, bows to Hierophant and sprinkles East.

Stol:

Frater XYZ, I purify thee finally with water.

Dad:

Censing as Stolistes has done.

Dad:

Frater XYZ, I consecrate thee finally with fire.

Hiero:

Honored Hegemon, the final consecration of the Candidate having been performed, I command you to remove the rope from his waist the last remaining symbol of the path of darkness, and to invest him with the distinguishing badge of the grade.

Heg:

Picks up the sash badges for the grade of neophyte from the altar and presents them to the candidate.

Heg:

By the command of the Very Honored Hierophant I invest you with the distinguishing badge of the grade. It symbolizes Light dawning in darkness.

Hiero:

Let the mystic circumambulation take place in the path of Light.

Hiero:

Stands holding Scepter and Banner as in the Opening.

Kerux:

Goes to the North East.

Heg:

Takes Candidate behind Black Pillar, and stands behind Kerux.

Hiereus:

Takes place behind Hegemon.

Stol:

Takes place behind Hiereus.

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Dad:

Takes place behind Stolistes.

All salute on passing Hierophant.

Hiereus:

Drops out on reaching his Throne.

Heg:

Returns to between the Pillars after passing Hierophant twice, directs Neophyte to follow Kerux.

Hiero:

Take your place North West of the Stolistes.

Kerux:

Indicates this and goes on followed by Stolistes who falls out in the North and returns to his place.

Heg:

Replaces his chair between the Pillars and sits down.

Kerux:

Replaces the Rose, Lamp, Cup and Paten in their proper places on the Altar. And are seated.

Hiero:

The Three Fold Cord bound about your waist, was an image of the three-fold bondage of Mortality, which amongst the Initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering Soul; and the Hood-wink was an image of the Darkness, of Ignorance, of Mortality that has blinded men to the Happiness and Beauty their eyes once looked upon. The Double Cubical Altar in the center of the Hall, is an emblem of visible Nature or the Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said The things that are below are a reflection of the things that are above. The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to Happiness. It is described in the SEPHER YETZIRAH, or The Book of Formation, as An Abyss of Height and as an Abyss of Depth, An Abyss of the East and An Abyss of the West, An Abyss of the North and An Abyss of the South. The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of Created Brings arise from Darkness and Obscurity. On the Altar is a White Triangle to be the Image of that Immortal Light, that Triune Light, which moved in Darkness and formed the World of Darkness and out of Darkness. There are two contending Forces and One always uniting them. And these Three have their Image in the three-fold Flame of our Being and in the threefold wave of the sensual world.

Hiero:

Stands in the form of Cross, saying:

Hiero:

Glory be to Thee, Father of the Undying. For Thy Glory Bows out rejoicing, to the ends of the Earth!

Hiero:

He reseats himself.

Hiero:

The Red Cross above the White Triangle, is an Image of Him Who was unfolded in the Light. At its East, South, West and North Angles are a Rose Fire, Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water, Earth. The Mystical Words - KHABS AM PEKHT - are ancient Egyptian and are the origin of the Greek KONX OM PAX - which was uttered at the Eleusinian Mysteries. A literal translation would be Light Rushing Out in One Ray and they signify the same form of Light as that symbolized by the Staff of the Kerux. East of the Double Cubical Altar of created things, are the Pillars of Hermes and of Solomon. On these are painted certain Hieroglyphics from the 17th and the 125th Chapters of the Book of the Dead. They are the symbols of the two powers of Day and Night, Love and Hate, Work and Rest, the subtle force of the Lodestone and the Eternal out-pouring and in-pouring of the Heart of God. The Lamps that burn, though with a veiled light, upon their summits show that the Pathway to Hidden Knowledge, unlike the Pathway of Nature - which is a continual undulation, the winding hither and thither of the Serpent - is the straight and narrow way between them. It was because of this that I

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passed between them, when you came to the Light, and it was because of this that you were placed between them to receive the final Consecration. Two contending Forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of Creation, it is the Triad of Life. My Throne at the Gate of the East is the Place of the Guardian of the Dawning Sun. The Throne of the Hiereus at the Gate of the West is the Place of the Guardian against the Multitudes that sleep through the Light and awaken at the twilight, The Throne of the Hegemon seated between the Columns is the Place of Balanced Power, between the Ultimate Light and the Ultimate Darkness. These meanings are shown in detail and by the color of our robes. The Wand of the Kerux is the Beam of Light from the Hidden Wisdom, and his Lamp is an emblem of the ever burning Lamp of the Guardian of the Mysteries, The Seat of the Stolistes at the Gate of the North is the Place of the Guardian of the Cauldron and the Well of Water of Cold and Moisture. The Seat of the Dadouchos at the Gate of the South is the Place of the Guardian of the Lake of Fire and the Burning Bush.

Hiero:

Honored Frater Kerux, I command you to declare that the Neophyte has been initiated into the Mysteries of the Neophyte Grade.

Kerux:

Advances to the North East, faces West, raises his Wand and says:

Kerux:

In the name of the Lord of the Universe and by command of the Very Honored Hierophant hear all ye that I proclaim that (name of aspirant) who will hereafter be known unto you by the Motto XYZ, has been admitted in due form to the Neophyte grade of the Order of the Golden Dawn in the Outer.

All clap hands.

Hiero:

Very Honored Hiereus, I delegate to you the duty of pronouncing a short address to our Frater on his admission.

Hiereus:

As you have now passed through the ceremony of your admission, allow me to congratulate you on being admitted a member of this ancient and honorable Order, whose professed object and end is the practical study of Occult Science. Let me therefore advise you to remember this day as a marked one in your existence and to adopt and cultivate a mental condition worthy of this Order. To this end let me first earnestly recommend you never to forget due honor and reverence to the Lord of the Universe, for as the whole is greater than its parts, so is He far greater than we, who are but as sparks derived from that unsupportable Light which is in Him. It is written that the borders of his Garment of Flame sweep the ends of the Universe and unto Him all return. Therefore do we adore Him, therefore do we invoke Him; therefore in adoration to Him sinks even the Banner of the East. (Done) Secondly, let me advise you never to ridicule or cast obloquy upon the form of religion professed by another, for what right have you to desecrate what is sacred in his eyes? Thirdly, never let the seal of secrecy regarding the Order be absent from your recollection, and beware that you betray it not by a casual or unthinking word. Fourthly, study well that Great Arcanum, the proper equilibrium of mercy and severity, for either unbalanced is not good; unbalanced severity is cruelty and oppression; unbalanced mercy is but weakness and would permit evil to exist unchecked, thus making itself as it were the accomplice of that evil. Lastly, do not be daunted by the difficulties of Occult Study and remember that every obstacle can at length be conquered by perseverance.

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Hiero:

Before you can pass on to the next Higher Grade of this Order you will have to make yourself perfect in the following: 1) The names and alchemical symbols of the four elements. 2) The names, astrological symbols and elemental attribution of the twelve signs of the Zodiac. 3) The names and astrological symbols of the seven planets, also their houses, exaltation and triplicity in the Zodiac. 4) The names, characters and numerical values of the twenty-two letters of the Hebrew alphabet. 5) The names and English meanings of the ten Qabalistic Sephiroth. A MSS. lecture on these subjects of study may be obtained on application. When you know these thoroughly you must signify the same by letter to the Cancellarius or Scribe. You will then be examined and if found perfect you will be eligible for admission to the next higher grade, should the higher powers approve your application.

Kerux:

Conducts Candidate to East of the altar, facing west, gives him a solution and tells him to pour a few drops in the cup of water before him.

Kerux:

As this pure and limpid fluid is changed into the semblance of blood, so mayest thou perish if thou betrayest thine oath of secrecy to this Order by word or deed.

Kerux:

Instructs candidate to face Hierophant in the East.

Hiero:

Resume your seat and remember that your admission to this Order gives you no right to initiate any other person without dispensation from the Grand High Chiefs of the Second Order.

Kerux:

Moves to the right of Hierophant, faces West and proclaims.

Kerux:

HEKAS, HEKAS, ESTE BEBELOI!

Hiero:

(Knocks) Fraters and Sorors of the Order of the Golden Dawn in the Outer assist me to close this Hall in the Grade of Neophyte.

All rise.

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Hiereus:
(3 Knocks)
Heg:
(3 Knocks)
Hiero:
(3 Knocks) Frater Kerux, see that the Hall is properly guarded.
Kerux:
Moves to the entrance of the Temple and knocks once.
Sentinel:
(Knocks)
Kerux:
Very Honored Hierophant, the Hall is properly guarded.
Hiero:
Honored Hiereus, assure yourself that all present have witnessed the Golden Dawn.
Hiereus:
Fraters and Sorors of the Order of the Golden Dawn in the Outer, give the signs of a Neophyte.
All give sign of the Neophyte.
Hiereus:
Salutes.
Hiereus:
Very Honored Hierophant all present have been so honored.
Hiero:
Frater Stolistes, I command you to purify the Hall and the members by water.
Stol:
(Circumambulates, saying) I purify with water.
Hiero:
Frater Dadouchos, I command you to purify the Hall and the members by fire.
Dad:
(Circumambulates, saying) I purify with fire.
Hiero:
Let the Mystic Reverse circumambulation take place in the Path of Light.
Hiero:
Stands holding the Banner of the East in his left hand, the Scepter in his right.
Kerux:
Goes from South to the South East.
Heg:
Goes to the North and leads the new Neophyte by West and South to the Kerux.
Hiereus:
Falls in behind Neophytes.
Stol:
Falls in behind Hiereus.
Dad:
Falls in behind Stolistes.
Sentinel:
Ends the procession.
All salute as they pass the Hierophant.
Hiereus:
Drops out when his Throne is reached.
Heg:
Passes Hierophant twice and then takes his place between the Pillars. Directs neophytes to follow Kerux.

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Heg:

Directs Neophyte to his seat in the North.

All officers return to their places.

Hiero:

The Mystical Reverse Circumambulation is accomplished. It is the symbol of Fading Light. Let us adore the Lord of the Universe.

All turn East.

Stol:

Directs Neophyte to rise and face East.

Hiero:

Faces East,

All together say saluting.

Holy art Thou, Lord of the Universe! *Salute*

Holy art Thou, Whom Nature hath not formed! *Salute*

Holy art Thou, the Vast and the Mighty One! *Salute*

Lord of the Light and of the Darkness! *Salute*

Hiero:

Nothing now remains but to partake together in silence of the Mystic Repast composed of the symbols of the Four Elements and to remember our pledge of secrecy.

All are seated.

Hiero:

Puts down his Scepter and returns the Banner of the East to its place. He goes to the West of the Altar

As Hierophant goes to West of altar all turn west

Hierophant west of altar facing East gives the saluting sign but not the sign of silence taking up rose says

Hiero:

I invite you to inhale with me the perfume of this Rose, as a symbol of air. *Smells Rose.* To feel with me the warmth of this sacred Fire. *Spreads his hands over it.* To eat with me this Bread and Salt as types of Earth. *Dips bread in Salt and eats.* And finally to drink with me this Wine, the consecrated emblem of Elemental Water. *Makes a Cross with the Cup and drinks. Hierophant puts down the Cup between the Cross and Triangle. He comes East of the Altar from South and faces West.*

Hiero:

Replies with the sign of Silence

Hiero:

Returns to place on dais

(If no chiefs on dais go to outer order officers)

Then the chiefs on dais follow in order of seniority Praemonstrator, Cancellarius, Imperator and past Hierophant. From East to North West of altar to West of altar, after drinking returns cup to altar and goes South returning to his/her place on dais.

Officers:

Move to the west of the altar, Officers partake in the following order: Hiereus, Hegemon, Stolistes, Dadouchos. Sentinel, Makes a Cross, with cup and drinks, and returns the cup to the altar. Then passes by West and South and returns to their places.

Inner Members partake in order of seniority of admission. The Order of procedure for Outer members is Philosophus, Practicus, Theoricus, Zelator, Neophyte.

Heg:

Directs neophyte to west of the altar and returns to place.

Neophytes:

Makes a cross, Takes cup and drinks, and returns the cup to the altar. Then passes by West and south to the east of the altar.

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Kerux:

When the last Neophyte stands East of the Altar, Kerux comes to the West, exchanges the Signs and partakes.

Heg:

Hegemon directs Neophyte to return to his place as soon as Kerux takes the Cup.

Kerux:

On receiving the Cup, drains it, inverts it, and says:

Kerux:

It is finished! (Kerux replaces the Cup and returns to his place.)

All rise

Hiero:

(Knocks) TETELESTAI!

Hiereus:

(Knocks)

Heg:

(Knocks)

Hiero:

(Knocks) KHABS.

Hiereus:

(Knocks) AM.

Heg:

(Knocks) PEKHT.

Hiereus:

(Knocks) KONX .

Heg:

(Knocks) OM.

Hiero:

(Knocks) PAX.

Heg:

(Knocks) LIGHT.

Hiero:

(Knocks) IN.

Hiereus:

(Knocks) EXTENSION.

All make the Signs towards the Altar.

Hiero:

May what we have partaken maintain us in our search for the QUINTESSENCE, the Stone of the Philosophers. True Wisdom, Perfect Happiness, the SUMMUM BONUM.

Officers remain in the Temple while the new Neophyte is led out by Kerux.

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DISCUSSION OF THE Z-DOCUMENTS

By

V.H. FRATER A.M.A.G

These three documents, Z-1, Z-2, and Z-3, are amongst the most important of all the instructions issued by the Golden Dawn. They are extensive commentaries on the Neophyte Ritual. All three are replete with the most profound instruction on Magic ever written.

As I reflect upon what I have written in this book I am sure that I have asserted several times that this particular document or that one are the most important lessons ever released within the Order. This is probably most correct. All the instructions handed out to the Zelator Adeptus Minor are unequivocally important in different ways. But they all serve as the foundation of the magical art. Throughout the years, whenever I have casually opened the book to any page of these Z documents, I have found them always illuminating - more so with each perusal of their contents. Their ability to illuminate seems inexhaustable. And for this reason, I must insist that the student pay special attention to them, studying them carefully over a long period of time rather than trying to read them as he would a novel or some informative non-fictional piece of work.

They have all the earmarks of having been written by S.L. Mathers - G.H. Frater D. D.C.F. More than anything else I know, they exemplify the profundities of which he was capable. Admittedly some of the material is trite, elaborating the usual claptrap of secret societies - such as grips, steps and passwords. But these trivia comprise but a small segment of these fantastic papers. The remaining material is of such a nature that I feel compelled to warn the casual reader not to be casual in dealing with this type of information. This is "heavy" material which needs to be savored, thought about and reflected upon.

For example, in the description of the accoutrements of the Hierophant, one is inclined to gloss it over as merely explanatory of the Temple equipment. It is really much more than that. Some formulae of magic were concealed and simultaneously revealed in the most prosaic and trite explanations and descriptions. Do not gloss over them.

From the standpoint of practical magical technique, I suggest a frequent review of the segment entitled "The Symbolism of the Opening." One practical formula after another is described here, not abstractly but concretely as a technical exercise available to the alert and eager aspirant.

Some of these served as seminal ideas which came to full term in the development of the Middle Pillar technique. The rudiments are all Golden Dawn. But each rudiment is scattered here and there, throughout several documents. However, one does not really have to search too hard for them. They are prolific - presenting themselves as alive and vital. Over a period of time, as one uses them, the seeds sprout and grow into dynamic

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constituents of one's wake-a-day consciousness as though waiting to be found and used.

For example, there was the rudimentary Middle Pillar technique as given in one of the early Portal papers. The technique of circulating the energies awakened or released by this method of meditation are to be found in part in this particular paper. It is only a hint, however. It becomes rounded out and expanded by applying that idea to the formula of the Tree of Life projected into a sphere (See painting of this in coloured plate section of this work), producing four individual columns around a central invisible pillar. The roots of all this will be found in the Microcosm paper and elsewhere, but in its fullness in those documents at the end of the Tarot section.

The attributions of the planets, signs and houses are standard astrological notions within the Golden Dawn system. Its employment as described, for example, in *The Foundations of Practical Magic* Aquarian Press, 1979 depends entirely on how well one has understood and used some of the principles of that magical exercise.

The technique has been borrowed without acknowledgment by a number of writers who believed it to be a magical technique borrowed from the Order. In a large sense, they were plagiarizing, because in no place has this method been described except in the barest outline form. Yet in a sense which they never realized, because they were actually plagiarizing, it is predicated fundamentally and unequivocally on the whole basic structure of the Golden Dawn system itself. And it is that system that hostile critics claim was the end result of research done by McGregor Mathers in the British Museum. If taken by itself, that is pure nonsense. I defy any critic to demonstrate where and how these methods were borrowed from books or manuscripts in the British Museum.

In *The Symbolism of the Opening*, there is given first the method of vibrating Divine Names. It is called The Vibratory Formula of the Middle Pillar. Again, I must urge the student to study it carefully. It has been repeated and elaborated upon in several different places in these texts. But you must study it, practise it and master it.

Once mastered, it should be used in all instances where the Divine Names are employed. These are in the practice of the Pentagram Ritual, lesser and greater, the Hexagram Ritual, lesser and greater, and the Middle Pillar technique itself, (Note, some of these rituals are described in the *Regardie Tapes* Falcon Press, 1982). These tapes can help enormously in the mastery of the various ceremonials themselves - such as the consecration of the Elemental Weapons, and so on. The method of pronouncing and vibrating the Names is clearly indicated on the Tapes so as to eliminate all possibilities of doubt and confusion.

Some of the techniques too are infinitely valuable during the process of skrying. Safeguards are required here to protect one from delusion and self-deception - all too easy in this method. The use of the Banners of the East and West may also be used as devices to open up areas that one would not suspect could be opened, so securely are they guarded. The assumption of God-forms described in several of these documents, (and depicted on some of the beautiful paintings in the coloured plate section of this book), which comment

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on the Neophyte Ritual is another method not merely of protecting oneself, but of ensuring compliance with one's demands for knowledge and self-knowledge, and for gaining admission to sanctuaries whose existence one may suspect - but that is all.

This practice needs to be used often to gain skill. The descriptions given in the text are brief enough as well as long enough. That is really all it requires. Once having made its acquaintance, nothing remains but to practice it day in and day out until it is more or less easy. One of the best books that gives practically all the needed God-forms is the paper-back reprint by Dover of Wallis Budge's *The Gods of the Egyptians*. This is not only a storehouse of Egyptian information, but the dozens of full page plates of the Gods is without rival in our literature. At the same time for a better descriptions of the colours employed in the God Forms, you should consult the colour plates in this book.

The section in Z-1 describing the God forms used in the Neophyte initiation will be more than amplify what has just been stated. Those colors used in the first edition of Budge's book by Methuen, decades ago, are accurate enough in terms of how they were once depicted. But for practical uses, the colour scheme shown in this work is to be preferred. Never let it be forgotten that one of the basic themes of the Order is that colors are not symbols of forces, but are forces themselves. So do study the coloring system and apply it to the plain photos of the Dover edition.

There are hosts of fertile ideas in these papers. I do not wish to elaborate all of them in any way. Something must be left to the ingenuity and intuition of the reader and student. But what I have had to say here should be adequate to keep him alert when perusing this most valuable and suggestive series of texts.

One of the many documents given to advanced members of the Zelator Adeptus Minor grade was Z-2, an elaborate analysis of the Neophyte grade. The breakdown into a couple of dozen specific points, is in itself, one of the most beautiful and astute tabulations I know. Like so many of the Adeptus Minor papers, it fills me with enormous respect for whoever was responsible for the analysis. The entire elaboration was classified into five major divisions, corresponding to the Pentagrammaton. In addition, that section attributed to Shin was broken down still further into three other segments so that all told there were seven formulae for magical working.

Z-2 was one of the papers that was destined for elimination from the curriculum of the Stella Matutina, a most grave error. My guess is that it was being eliminated because it represented some exceedingly hard work on the part of the celebrant.

The application of Z-2 to the process of Divination was never quite clear to me. Rather than follow the procedure of the Stella Matutina, I have decided to include it here because some students will be able to determine on their own what its sphere of usefulness is. If the student follows the general rule laid down for all the other subdivisions of this important document, he may arrive at some format pleasing and useful to him personally.

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The Alchemy section for long years bothered me, for I was not able to make much sense from it. Francis King, in his book *Ritual Magic in England* reproduces a paper based on this section. It is most interesting, but raises an enormous number of questions relating to procedure, laboratory technique and allied topics. I had some correspondence with Mr. King about this matter but nothing came of it.

Sometime during the mid-thirties some alchemical processes became more or less clear to me, which made more intelligible some of the sections in Z-2. Years later, after a meeting with Frater Albertus of the Paracelsus Research Society, new insights developed.

A ritual exemplifying the rules laid down in Z-2 will be found immediately following the various initiatory rituals.

So far as rituals relating to evocation and similar types of operations are concerned some students found out that they are long, tedious, repetitive and very wearying. I must confess they are. Success in working them depends on patience, enthusiasm, and above all on the ability to stir the magical energy into activity. The rituals themselves will not yield much satisfaction until and unless the student has either some inborn theurgic ability or has developed it through the practice of the Middle Pillar technique. The method awakens the magical centers or chakras within the psycho-spiritual make-up of the student, a process of prime importance, because without the power derived from these centers or chakras, the ritual remains merely a ritual - a mere formality, dead and without power. The Middle Pillar should be practiced for several months, or even longer, until the student becomes thoroughly conscious of the energy coursing through the organism at his willed command in the three methods of circulation. The sensation is unmistakable, becoming wholly physical if steadfastly persisted in. It is the sine qua non of magical success.

When some skill has been gained in this method, further attention can be given to the Vibratory Formula of the Middle Pillar, described in several places in this work. The success of any of these operations is wholly dependent on these two methods, the Middle Pillar and the Vibratory Formula, and they should be given a great deal of attention.

When this material was first published many years ago, one of the gratifying rewards was hearing from a few students who evidently had experimented with the method. One in particular stands out. I would have liked to acknowledge his contribution, but for the moment he wishes to remain anonymous. His letter gives evidence of the fact that he has experimented with the method and found it, for him, wanting, so that he felt obliged to clarify the procedure and simplify it. His complaint was that the whole ceremony took approximately two hours, at the end of which time he felt exhausted and was unable to retain any kind of "divine intoxication" which is the sine qua non of success. The method which he then devised is as follows:

"The magician, standing in the circle, performs a banishing ritual. (For the evocation of an elemental, the lesser Pentagram ritual will suffice. If evoking a more powerful spirit, use the Supreme Banishing Ritual of the Pentagram, or Hexagram, as appropriate.)

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"A suitable God is invoked. Assumption of God form, Vibratory Formula of the Middle Pillar, and Mystic Circumambulation being employed. This is continued until presence of the Divine Force is unmistakable; one ought to have the impression of acting on behalf of the God.

"The Sigil of the Spirit is now consecrated and placed in the Triangle outside the Circle. The element, planetary, or zodiacal force consonant with the nature of the spirit is invoked using the proper Pentagram or Hexagram, Divine Names, etc.

"Invocation of the God is recommenced and continued until identity with the God is achieved. At this point the actual evocation may begin. (The Magician will hereafter be referred to as the God.)

"The God extends His consciousness up to the spirit's plane (not unlike skrying), formulates its sigil therein, calls its name.

"The Spirit is commanded to manifest in the Triangle, and as the God brings his consciousness back into the body of the magician in the circle, the spirit manifests in the triangle.

"When he has sworn allegiance, and answered all questions put to him, he is commanded to return to his own plane. The God again extends His consciousness up to the plane, bringing the spirit with Him. When they have both arrived, the Sigil previously formulated is banished.

"He returns to the Circle, then partially withdraws from the magician, who again becomes aware that he is acting on behalf of the God.

"The element, planetary or zodiacal force previously invoked, is now banished. The magician then performs a general banishing ritual and quits the circle."

The writer of the above method adds a note, which in my opinion is worth paying close attention to; it coincides with my own view as expressed elsewhere.

"There is reason for concern that some students may misinterpret certain of Crowley's magical writings. For example in *Magick in Theory and Practice*, Chapter IX, p. 69, he writes:

"The peculiar mental excitement required may even be aroused by the perception of the absurdity of the process, and the persistence in it, as when Frater Perdurabo...recited **From Greenland's Icy Mountains** and obtained his result."

"Now there is no doubt that the ego, excited to the proper pitch, is capable of placing such a strain in the Astral Light as to cause some sort of manifestation, perhaps even that of the spirit it was desired to evoke (but more likely a phantasm masquerading as such). But without the presence of the Divine Force, such a being, once evoked, cannot be controlled, and there is no effective means of banishing it.

"Depending on the nature of the spirit, and the degree of its manifestation, it is likely that the spiritual progress of the magician is at an end - at least as far as his current incarnation is concerned."

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While on this topic of magical training and developing the powers latent in man, to which the Order is dedicated, I would like to quote extensively from another source. Though the Theosophical Society is to all intents and purposes dead, there is some pertinent material in *The Hall of Magic Mirrors* by Victor Endersby that should set most of us back on our heels and induce some deep reflection. The tradition is a different one but facts are facts regardless of where they come from. In discussing the problem of psychical phenomena produced by Madame Blavatsky, Mr. Endersby had this to say:

"The crux of the whole problem is that the whole movement had to ba'ance on a razor edge between credence and incredulity; and a net had to be spread whose meshes were designed, with infinite care, to catch fish of just a certain size and shape. Unfortunately, even a Mahatma could not design one which would exclude a particularly odd member of the species - the one known variously as "crackpot," "screwball," "oddball," etc. These have been especially effective shields, but also especially irritating ones. Some of the most enthusiastic devotees of Theosophy would convince any sane-minded man in five minutes that there could not possibly be anything real in it.

However, let us not be too hard on the gentle crackpot. After all, through the ages most human progress has depended on his existence - he is the one who is reckless enough to crack the ice with no thought of consequences, any more than of reason, common sense, and facts. Most really capable and competent people have, by those qualities, established a position in the world, which they will not readily risk in pioneering. The risks have in the main to be left to people without sense enough to be afraid, and they serve their purpose in their odd ways. After all, some of them have made quite a splash here and there. Considering him from the purely personal aspect, what else would you call Einstein? Or a certain famous gentleman who chooses to immure himself in an African jungle and lavish his gifts on a minor collection of ignorant natives?

We will examine the meshes of the occult net.

The Mahatma said that chelaship was impossible to anyone who harbors any tendency toward injustice, even unconsciously. First then, do you love scandal and ill talk, unverified and onesided about others? If so, you are out, and the famous scandals will take you out.

Are you a coward, afraid to stand up for justice? If so, you will keep silent in the face of slander. That will take you out. There is no room for cowards beyond the veil.

Do you still have the ecclesiastic notion that perfection and infallibility can exist in an ever-evolving universe? Then your misconception of the universe is profound, probably incurable; a few scientific, grammatical, or philosophical errors will set you out on the doorstep.

Are you a materialist, unable to grasp even the possibility that the real universe is not a material one? Then the phenomena will be self-evident fraud to you, and that will take you out. You will also get out with your sanity, because the escape hatches have been left; and the victims will be fairly safe from harm because, instead of striking matches, you will only laugh at them.

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Do you wish to set yourself up to be admired as an Infallible One by acquiring much knowledge? Then the revelation of fallible possibilities on the parts of the highest "authorities" you know - if you are a Theosophist - will set you back a little, and possibly out. And if you twist and squirm in the effort to prove the infallibility of your gods, that identifies your degree of intellectual honesty. That's the sort of thing they want to know.

Are you prejudiced racially and nationally? Then the program of universal brotherhood will steer you far away.

Are you narrow-minded, fastidious, finicky, and given to taking the form for the substance'? Then a little swearing will take care of you.

Are you mentally lazy? Then the effort to untangle those peculiar books and make sense of them will take adequate care of you. No mentally lazy person can understand the occult world, let alone the visible one.

Are your interests narrow? Then the help you will need from all available human sources won't be there - you are uninterested in too much of it. You will find yourself in one blind alley or the other.

Do you think the kingdom of heaven can be gained by physical observances, and that a meat-eater is a lower animal? Then a few eggs in gravy will eliminate you nicely; if that won't do it, a few packs of cigarettes will take care of it. Especially when you find that one of the Mahatmas smoked a pipe.

It has often been asked, why, with all the resources and wisdom of the Mahatmas, was H.P.B. left to struggle in poverty and illness? As we have seen, she was accused -though no individual ever came forward to complain - of getting rich on the credulity of her followers. Suppose she had been richly maintained? Moncure Conway, the missionary, mentions her "richly furnished" apartment. No doubt the furniture had been expensive - before her wealthy friends gave it to her when they got new stuff. She never starved for food, that is certain; she always did have enough - just enough - money - to do what she had to do. As to health - we can lay that in part to herself. She did break all the rules of diet, and possibly not all because of thyroid trouble and the rest; she was a hardheaded, intractable party. She knew all the rules. If she chose to break them, the Mahatmas couldn't do anything about it. Of course, they could have "fired" her, but then she was the only agent able to do what they had in mind.

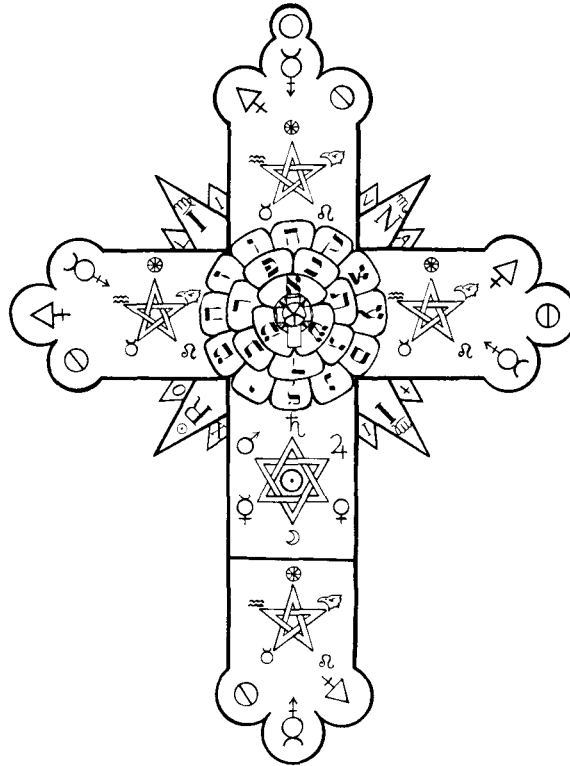
The queer thing about these questions is that they are often from Christians, whose own God left his only Son to live in hardship and poverty and die in horror.

If you have to test out the morals of a tribe of savages, to see whether it is ready to haul its snout out of the mud and take the road to civilization, a good way is to drop a sick child of the same race but another tribe into the village compound. They may kill it with a club, throw it on the fire, torture it with sharp sticks, eat it, or pick it up and care for it. If they do anything but the last, you leave - quickly - and wait a hundred years until the tribe has outgrown its land and impinged on the territory of a bigger one. It may then appreciate

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help. Meanwhile, if you are interested in technical educability, you string a phone wire and show that you can talk over it. The natives decide that you are a god. You show then that you can't crawl through the wire - you're a fake. You then decide that they will have to mature a little before you try to teach them electricity. They will grasp one use of the wire very quickly; it will make good necklaces, when cut up, or good slugs for the blunderbuss.

Of course, in order to get their attention in the first place, you have to either shoot some of them, or display a cigarette lighter. If they have not caught on by the time the fluid runs out, you run out too. And stay a long time."



THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Z-2

THE FORMULAE OF THE MAGIC OF LIGHT AN INTRODUCTION TO THE PRACTICAL WORKING OF THE Z-2 FORMULAE

By

G.H. FRATER S.R.M.D.

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the Formulae of the Magic of Light. For this Ritual betokeneth a certain Person, Substance or Thing, which is taken from the dark World of Matter, to be brought under the operation of the Divine Formulae of the Magic of Light.

Also herein are contained the commencements of all formulae of Evocation, the development of which is further shown in the Inner knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the Symbolism of the "Enterer" lies the entrance to the knowledge of Practical Magic. Therefore are all the Formulae drawn from the Ritual classed under Five several heads, according unto the Letters of the name Yeheshuah.

For to the Letter Yod and the element of Fire belong the works of Ceremonial Magic, as the evocations of the Spirits of the Elements, etc.

Unto the First Heh the consecration and charging of Telesmata, and the production of Natural Phenomena, as storms, earthquakes, etc.

Unto the Great Holy Letter Shin are allotted Three classes of works. Spiritual development, transformations and invisibility.

Unto the Letter Vau Divination in all its branches; and the art of making the Link between the subject of the work and the process of divination.

And to the Final Heh the works and operations of the Art of Alchemy, the order of its processes and Transmutation.

INDEX FOR GENERAL REFERENCE

TO THE ENTERER CEREMONY OF THE NEOPHYTE GRADE

1. A - The Ceremony itself. The place of the Temple.
2. B - The Hierophant.
3. C - The Officers.
4. D - The Candidate.
5. E - The Ceremony of Opening.
6. F - Hierophant states that he has received a Dispensation from Second Order, and commands Hegemon to prepare Candidate. Candidate prepared. Speech of Hegemon.
7. G - Admission of Candidate. First barring by Kerux. First baptism of the Candidate with Water and Fire.

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8. H - The Candidate is conducted to the foot of the Altar. Hierophant asks "Wherefore hast thou come, etc." Candidate replies "I seek the hidden Light, etc."

9. I - Candidate is asked whether he is willing to take the Obligation. He assents; and is instructed now to kneel at the Altar.

10. J - Administration of the Obligation, and raising the Neophyte from the kneeling position.

11. K - Candidate is placed in the North. Oration of the Hierophant, "The Voice of my Higher Self, etc." Hierophant commands the mystic circumambulation in the Path of Darkness.

12. L - Procession. Candidate barred in South. Second Baptism of Water and Fire. Speech of Hegemon. Allowing the Candidate to proceed.

13. M - Hoodwink slipped up. Challenge of Hiereus. Speech of Hegemon. Speech of Hiereus. Candidate re-veiled and passed on.

14. N - Circumambulation. Barred in North. Third Baptism. Speech of Hegemon allowing Candidate to approach unto the Gate of the East.

15. O - Hoodwink slipped up for the second time. Hierophant challenges. Hegemon answers for Candidate. Speech of Hierophant. Candidate passes on.

16. P - Candidate led to West of Altar. Hierophant advances by the Path of Samekh. Officers form the Triangle. Prayer of Hierophant.

17. Q - Candidate rises. Hierophant addresses him, "Long hast thou dwelt in darkness.

Quit the Night and seek the Day." Hoodwink finally removed Sceptres and Swords joined. "We receive thee, etc." Then the Mystic Words.

18. R - Hierophant indicates Lamp of Kerux. He commands that the Candidate be conducted to the East of the Altar. He orders Hiereus to bestow signs, etc. Hiereus places Candidate between Pillars. Signs and words. He orders the fourth and final consecration to take place.

19. S - Hegemon removes rope and invests Candidate with his Insignia. Hiereus then ordains the Mystic Circumambulation in the Path of Light.

20. T - Hierophant lectures on the Symbols. Proclamation by Kerux.

21. U - Hierophant commands Hiereus to address Candidate.

22. V - Hierophant addresses Neophyte on subject of study.

23. W - Blood produced. Speech of Kerux. Hiereus' final caution.

24. X - The closing takes place.

I-YOD EVOCATION

A - The Magic Circle.

B - The Magician, wearing the Great Lamén of the Hierophant; and his scarlet Robe. A Pentacle, whereon is engraved the Sigil of circle and cross as shown on the Hierophant's Lamén.

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C - The Names and Formulae to be employed.

D - The Symbol of the whole evocation.

E - The Construction of the circle and the placing of all the symbols, etc., employed, in the places properly allotted to them; so as to represent the interior of a G.D. Temple in the Enterer, and the purification and consecration of the actual piece of ground or place, selected for the performance of the Evocation.

F - The Invocation of the Higher Powers. Pentacle formed of three concentric bands, name and sigil therein, in proper colours, is to be bound thrice with a cord, and shrouded in black, thus bringing into action a Blind Force to be further directed or differentiated in the Process of the Ceremony. Announcement aloud of the Object of the working; naming the Spirit or Spirits, which it is desired to evoke. This is pronounced standing in the centre of the Circle and turning towards the quarter from which the Spirit will come.

G - The Name and Sigil of the Spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the West, representing the Candidate. The consecration or Baptism by water and fire of the Sigil then takes place, and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H - The veiled Sigil is now to be placed at the foot of the Altar. The Magician then calls aloud the Name of the Spirit, summoning him to appear, stating for what purpose the spirit is evoked: what is desired in the operation; why the evocation is performed at this time, and finally solemnly affirming that the Spirit shall be evoked by the Ceremony.

I - Announcement aloud that all is prepared for the commencement of the actual Evocation. If it be a good spirit the Sigil is now to be placed within the white Triangle on the Altar, the Magician places his left hand upon it, raises in his right hand the magical Implement employed (usually the Sword) erect; and commences the Evocation of the Spirit (give name) to visible appearance. The Magician stands in the Place of the Hierophant during the Obligation, irrespective of the particular quarter of the Spirit. But if the nature of that Spirit be evil, then the Sigil must be placed without and to the West of the White Triangle and the Magician shall be careful to keep the point of the Magical Sword upon the centre of the Sigil.

J - Now let the Magician imagine himself as clothed outwardly with the semblance of the form of the Spirit to be evoked, and in this let him be careful not to identify himself with the spirit, which would be dangerous; but only to formulate a species of mask, worn for the time being. And if he knows not the symbolic form of the Spirit, then let him assume the form of an Angel belonging unto the same class of operation. This form being assumed, then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the Spirit unto visible appearance. At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the flat blade of the Magic Sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the Sword of Art erect. At the same time stamping thrice upon the ground with his right foot.

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K - The veiled and corded sigil is then to be placed in the Northern part of the Hall at the edge of the Circle, and the Magician employs the oration of the Hierophant, from the throne of the East, modifying it slightly, as follows: "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus may I manifest myself in Light, etc." The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L - The Magician takes up the Sigil in his left hand and circumambulates the Magic Circle once, then passes to the South and halts. He stands (having placed the sigil on the ground) between it and the West, and repeats the oration of the Kerux. And again consecrates it with Water and Fire. Then takes it in his hand, facing westward, saying, "Creature of. . ., twice consecrate, thou mayest approach the gate of the West."

M - The Magician now moves to the West of the Magical Circle, holds the Sigil in his left hand and the sword in his right, faces South West, and again astrally masks himself with the form of the Spirit, and for the first time partially opens the covering of the Sigil, without however entirely removing it. He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: "Thou canst not pass from concealment unto Manifestation, save by the virtue of the Name Elohim. Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am He Whose Name is Darkness. I am the Great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me, so pass thou on." He then reveals the Sigil.

N - Take the Sigil to the North, circumambulating first, halt, place Sigil on the ground, stand between it and the East, repeat the oration of the Kerux, again consecrate with Fire and Water. Then take it up, face North, and say "Creature of. . . thrice consecrate, thou mayest approach the Gate of the East."

O - Repeat Section M in North East. Magician then passes to East, takes up Sigil in left and Sword in right hand. Assumes the Mask of the Spirit form, smites the Sigil with the Lotus Wand or Sword, and says, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in the Darkness. I am the Exorcist in the midst of the Exorcism. Appear thou therefore in visible form before me, for I am the Wielder of the Forces of the Balance. Thou hast known me now, so pass thou on to the Cubical Altar of the Universe!"

P - He then recovers Sigil and passes to Altar, laying it thereon as before shown. He then passes to the East of the Altar, holding the sigil and sword as already explained. Then doth he rehearse a most potent Conjunction and invocation of the Spirit unto visible appearance, using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures and the like from that conjunction.

Q - The Magician now elevates the covered Sigil towards heaven, removes the veil entirely, leaving it yet corded, crying with a loud voice, "Creature of. . . long hast thou dwelt

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in darkness. Quit the Night and seek the Day.” He then replaces it upon the Altar, holds the Magical Sword erect above it, the pommel immediately above the centre thereof, and says, “By all the Names, Powers, and Rites already rehearsed, I conjure thee thus unto visible appearance.” Then the Mystic Words.

R - Saith the Magician, “As Light hidden in the Darkness can manifest therefrom, so shalt thou become manifest from concealment unto manifestation.” He then takes up the Sigil, stands to East of Altar, and faces West. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, that they shall force him to manifest himself unto visible appearance. He then places the Sigil between the Pillars, himself at the East facing West, then in the Sign of the Enterer doth he direct the whole current of his will upon the Sigil. Thus he continueth until such time as he shall perceive his Will power to be weakening, when he protects himself from the reflex of the current by the Sign of Silence, and drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the Magician repeat the conjuration of the Superiors of the Spirit, from the place of the Throne in the East. And this conjuration may be repeated thrice, each time ending with a new projection of Will in the sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working. So let the Master of Evocations replace the Sigil upon the Altar, holding the Sword as usual. Thus doing, let him address a humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the Sigil to between the Pillars, and repeat the former processes, when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form. (But if, as is probable, the Operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the Ceremony than this. Still, the Ceremony is to be performed up to this point, whether he be there or no.) Now as soon as the Magician shall see the visible manifestation of that Spirit’s presence, he shall quit the station of the Hierophant, and consecrate afresh with Water and with Fire, the Sigil of the evoked spirit.

S - Now doth the Master of Evocations remove from the Sigil the restricting cord, and holding the freed Sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, “By and in the Names of . . . I do invoke upon the the power of perfect manifestation into visible appearance.” He then circumambulates the circle thrice holding the sigil in his Right hand.

T - The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit and fixing his attention thereon, now reads a potent Invocation of the Spirit unto visible appearance, having previously placed the sigil on the ground, within the circle, at the quarter where the Spirit appears. This Invocation should be of some length; and should rehearse and reiterate the divine and other Names consonant with the working. That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The Magician then proclaims aloud that the

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Spirit (give name) hath been duly and properly evoked in accordance with the sacred rites. U - The Magician now addresses an Invocation unto the Lords of the plane of the spirit to compel him to perform that which the Magician shall demand of him.

V - The Magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The Master of Evocations now addresses a Conjunction unto the Spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

W - He then dismisses that Spirit by any suitable form, such as those used in the higher grades of the Outer. And if he will not go, then shall the Magician compel him by forces contrary to his nature. But he must allow a few minutes for the Spirit to dematerialise the body in which he hath manifested, for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the Spirit hath quite vanished. In some cases, and with some constitutions, there may be danger arising from the Astral conditions, and currents established, and without the actual intention of the Spirit to harm, although if of a low nature, he would probably endeavour to do so. Therefore, before the commencement of the Evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle. But if it be actually necessary to interrupt the Process, then let him stop at that point, veil and re-record the Sigil if it have been unbound or uncovered, recite a License to Depart or a Banishing Formula, and perform the Lesser Banishing Rituals both of the Pentagram and Hexagram. Thus only may he in comparative safety quit the circle.

Note—Get the Spirit into a White Triangle outside the midheaven, then shall he speak the truth of necessity.

II-HEH CONSECRATION OF TALISMANS

A - The place where the operation is done.

B - The Magical Operator.

C - The Forces of Nature employed and attracted.

D - The Telesma or material basis.

E - In Telesmata, the selection of the Matter to form the Telesma; the preparation and arrangement of the place. The drawing and forming of the body of the Telesma. In Natural Phenomena the preparation of the operation; the formation of the Circle, and the selection of the material basis, such as a piece of Earth, a Cup of Water, a Flame of Fire, a Pentacle, or the like.

F - The invocation of the highest divine forces, winding a black cord round the Telesma or material basis, covering the same with a black veil, and initiating the blind force therein. Naming aloud the Nature of the Telesma or Operation.

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G - The Telesma or material Basis is now placed towards the West, and duly consecrated with Water and Fire. The purpose of the operation, and the effect intended to be produced is then to be rehearsed in a loud and clear voice.

H - Placing the Talisman or material basis at the foot of the Altar, state aloud the object to be attained, solemnly asserting that it will be attained, and the reason thereof.

I - Announcement aloud that all is prepared and in readiness, either for charging the Telesma, or for the Commencement of the Operation to induce the natural Phenomena. Place a good Telesma or Material Basis within the White Triangle on the Altar. Place bad Telesma to the West of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the Triangle for evil.

J - Now follows the performance of an Invocation to attract the desired spirit to the Telesma or material basis, describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the Telesma in the left hand, let him smite it thrice with the flat of the blade of the Sword of Art. Then raise it in the left hand (holding erect and aloft the Sword in the right hand stamping thrice upon the Earth with the right foot).

K - The Talisman or Material basis is to be placed towards the North, and the Operator repeats the Oration of the Hierophant to the Candidate. "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of Darkness. From the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Ages answered unto my soul, Creature of Talismans, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the Mystic Circumambulation take place in the path of Darkness with the symbolic light of Occult Science to lead the way."

L - Then, taking up the Light (not from the Altar) in right hand, circumambulate. Now take up Telesmata or Material Basis, carry it round the circle, place it on the ground due South, then bar it, purify and consecrate with Water and Fire afresh, lift it with left hand, turn and facing West, say, "Creature of Talismans, twice consecrate, thou mayest approach the gate of the West."

M - He now passes to the West with Telesmata in left hand, faces S.E., partly unveils Telesmata, smites it once with the flat blade of the Sword, and pronounces, "Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am He whose Name is Darkness. I am the great One of the Paths of the Shades. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation without fear before me, for I am he in whom fear in Not. Thou hast known me so pass thou on." This being done, he replaces the veil.

N - Then pass round the Circle with Telesmata, halt due North, place Talisman on ground, bar, purify, and consecrate again with Water and with Fire, and say, "Creature of Talismans, thrice consecrate, thou mayest approach the Gate of the East." (Hold Talisman aloft.)

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O - Hold Telemata in left hand, Lotus Wand in right, assume Hierophant's form. Partly unveil Talisman, smite with flat of sword, and say, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in darkness. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me, for I am the wielder of the forces of the Balance. Thou hast known me now so pass thou on unto the Cubical Altar of the Universe."

P - He then recovers Talisman or Material Basis, passes on to the Altar, laying it thereon as before shewn. He then passes to East of Altar, hold left hand over Talisman, and sword over it erect. Then doth he rehearse a most potent conjuration and invocation of that Spirit to render irresistible this Telesmata or Material Basis, or to render manifest this natural phenomenon of. . . using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q - The Magician now elevates the covered Telesma or Material Basis towards Heaven, then removes the Veil entirely, yet leaving it corded, crying with a loud voice. "Creature of Talismans, (or Material Basis), long hast thou dwelt in darkness. Quit the Night and seek the Day." He then replaces it on the Altar, holds the Magical Sword erect above it, the Pommel immediately above the centre thereof, and says, "By all the Names, Powers, and rites already rehearsed, I conjure upon thee power and might irresistible." Then say the Mystic Words.

R - Saith the Magician, "As the Light hidden in darkness can manifest therefrom, so shalt thou become irresistible." He then takes up the Telesmata, or the Material Basis, stands to East of the Altar, and faces West. Then shall he rehearse a long conjuration to the Powers and Spirits immediately superior unto that one which he seeks to invoke, to make the Telesmata powerful. Then he places the Talisman or Material Basis between the Pillars, himself at the East, facing West, then in the sign of the Enterer, doth he project the whole current of his Will upon the Talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks toward the Talisman, and a flashing Light or Glory should be seen playing and flickering on the Talisman or Material Basis, and in the Natural Phenomena a slight commencement of the Phenomena should be waited for. If this does not occur, let the Magician repeat the Conjuration of the Superiors from the place of the Throne of the East. And this conjuration may be repeated thrice, each time ending with a new projection of Will in the Sign of the Enterer, etc. But if at the third time of repetition the Talisman or Material Basis does not flash, then be it known that there is an error in the working. So let the Master of Evocations replace the Talisman or Material Basis, upon the Altar holding the Sword as usual, and thus doing, let him address an humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the Talisman, to between the Pillars, and repeat the former

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process, when assuredly the Light will flash. Now as soon as the Magician shall see the Light, he shall quit the station of the Hierophant and consecrate afresh with water and with fire.

S - This being done, let the Talisman or Material Basis have the cord removed and smite it with the Sword and proclaim "By and in the Names of. . . I invoke upon thee the power of ." He then circumambulates thrice, holding the Talisman or Material Basis in his right hand.

T - Then the Magician, standing in the place of the Hierophant, but fixing his gaze upon the Talisman or Material Basis which should be placed on the ground within the Circle, should now read a potent invocation of some length, rehearsing and reiterating the Divine and other Names consonant with the working. The Talisman should now flash visibly, or the Natural Phenomena should definitely commence. Then let the Magician proclaim aloud that the Talisman has been duly and properly charged, or the Natural Phenomena induced.

U - The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician requires.

V - The Operator now carefully formulates his demands, stating clearly what the Talisman is intended to do, or what Natural Phenomena he seeks to produce.

W - The Master of Evocations now addresses a conjuration unto the Spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the Spirits in the name of Yehovashah and Yeheshuah, but wraps up Talisman first, and no Banishing Ritual shall be performed, so as not to discharge it, and in the case of Natural Phenomena it will usually be best to state what duration is required. And the Material Basis should be preserved wrapped in white linen or silk all the time that the Phenomenon is intended to act. And when it is time for it to cease, the Material Basis - if water, is to be poured away; if Earth, ground to powder and scattered abroad; if a hard substance as a metal, it must be decharged, banished and thrown aside; if a flame of fire, it shall be extinguished; or if a vial containing air, it shall be opened and after that well rinsed out with pure water.

III. SHIN

ALEPH - IN VISIBILITY

A - The Shroud of Concealment.

B - The Magician.

C - The Guards of Concealment.

D - The Astral Light to be moulded into the Shroud.

E - The Equilibration of the Symbols in the Sphere of Sensation.

F - The Invocation of the Higher; the placing of a Barrier without the Astral Form; the clothing of the same with obscurity through the proper invocation.

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G - Formulating clearly the idea of becoming Invisible. The formulating of the exact distance at which the shroud should surround the Physical Body. The consecration with Water and Fire, so that their vapour may begin to form a basis for the shroud.

H - The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I - Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage, placing his left hand in the centre of the white triangle and holding in his right the Lotus Wand by the black end, in readiness to concentrate around him the shroud of Darkness and Mystery. In this operation as in the two others under the dominion of Shin, a Pentacle or Telesma suitable to the matter in hand, may be made use of, the which is treated as is directed for Telesmata.

J - The Operator now recites an Exorcism of a Shroud of Darkness to surround him and render him invisible, and, holding the Wand by the black end, let him, turning round thrice completely, formulate triple circle around him, saying, "In the Name of the Lord of the Universe, etc., I conjure thee, O Shroud of Darkness and of Mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be."

K - Now move to the North, face East, and say, "I have set my feet in the North, and have said I will shroud myself in Mystery and concealment." Then repeat the Oration, "The Voice of my Higher Soul, etc.," and then command the Mystic Circumambulation.

L - Move round as usual to the South, halt formulating thyself as shrouded in darkness, on the right hand the Pillar of Fire, and on the left the Pillar of Cloud, but reaching from Darkness to the Glory of the Heavens.

M - Now move from between the Pillars thou hast formulated to the West, face West, and say, "Invisible I cannot pass by the Gate of the Invisible save by the virtue of the name of 'Darkness.'" Then formulating forcibly about thee the shroud of Darkness, say, "Darkness is my Name, and concealment. I am the Great One Invisible of the Paths of the Shades. I am without fear, though veiled in darkness, for within me, though unseen is the magic of Light."

N - Repeat process in L.

O - Repeat process in M but say, "I am Light shrouded in darkness. I am the wielder of the forces of the balance."

P - Now, concentrating mentally about thee the Shroud of Concealment, pass to the West of the Altar in the place of the Neophyte, face East, remain standing, and rehearse a conjuration by suitable Names for the formulating of a shroud of Invisibility around and about Thee.

Q - Now address the Shroud of Darkness, thus: "Shroud of Concealment. Long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men." Then carefully formulate the shroud of concealment around thee and say, "I receive thee as a covering and as a guard." Then the Mystic Words.

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R - Still formulating the shroud, say, "Before all Magical manifestation cometh the knowledge of the hidden light." Then move to the Pillars and give the signs and steps, words, etc. With the Sign of the Enterer, project now thy whole will in one great effort to realise thyself actually fading out, and becoming invisible to mortal eyes; and in doing this must thou obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point). But also at this point is there a certain Divine Exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.

S - Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

T - Intensely formulating the Shroud, stand at the East and proclaim, "Thus have I formulated unto myself a shroud of Darkness and of Mystery, as a concealment and guard."

U - Now rehearse an invocation of all the Divine Names of Binah, that thou mayest retain the Shroud of Darkness under thy own proper control and guidance.

V - State clearly to the shroud what it is thy desire to perform therewith.

W - Having obtained the desired effect, and gone about invisible, it is required that thou shouldst conjure the Powers of the Light to act against that shroud of Darkness and Mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc. Therefore rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud, by the use of a conjuration to the forces of Binah to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command. But on no account must that shroud of awful Mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire praying upon him who had called it into being. And after frequent rehearsals of this operation, the thing may almost be done "per Motem."

MEM

TRANSFORMATIONS

A - The Astral Form.

B - The Magician.

C - The Forces used to alter the Form.

D - The Form to be taken.

E - The Equilibration of the Symbolism in the Sphere of Sensation.

F - Invocation of the Higher. The definition of the Form required as a delineation of blind forces, and the awakening of the same by its proper formulation.

G - Formulating clearly to the mind the Form intended to be taken. The Restriction and

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Definition of this as a clear form and the actual baptism by Water and by Fire with the Order Name of the Adept.

H - The actual Invocation aloud of the form desired to be formulated before you, the statement of the Desire of the Operator and the reason thereof.

I - Announcement aloud that all is now ready for the operation of the Transformation of the Astral Body. The Magician mentally places the form as nearly as circumstances permit in the position of the Enterer, himself taking the place of the Hierophant, holding his Wand by the black portion ready to commence the Oration aloud.

J - Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the Names, etc., belonging to the Plane, Planet, or other Eidolon, most in harmony with the shape desired. Then holding the Wand by the black End, and directing the flower over the head of the form, let him say, "In the name of the Lord of the Universe, Arise before me, O Form of. . . into which I have elected to transform myself. So that seeing me men may see the thing that they see not, and comprehend not the thing they behold."

K - The Magician saith, "Pass toward the North, shrouded in darkness, O Form of. into which I have elected to transform myself." Then let him repeat the usual Oration from the Throne of the East. Then command the Mystic circumambulation.

L - Now bring the Form around to the South, arrest it, and formulate it there, standing between two great Pillars of Fire and Cloud. Purify it with Water and by Fire, by placing these elements on either side of the Form.

M - Passes to West, face South East, formulate the form before thee, this time endeavouring to render it physically visible. Repeat speeches of Hieres and Hegemon.

N - Same as L.

O - Same as M.

P - Pass to the East of Altar, formulating the Form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by Divine Names, etc., appropriate to render the form fitting for thy Transformation therein.

Q - Remain East of Altar, address the Form "Child of Earth, etc.," endeavoring now to see it physically. Then at the words, "We receive Thee, etc." he draws the form towards him so as to envelop him, being careful at the same time to invoke the Divine Light by the rehearsal of the Mystic Words.

R - Still keeping himself in the form of the Magician say, "Before all Magical Manifestation cometh the knowledge of the Divine Light." He then moves to the Pillars and gives Signs, etc., endeavoring with the whole force of his Will to feel himself actually and physically in the shape of the Form desired. And at this point he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast Pillars of Fire and Cloud.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

S - He now again endeavours to formulate the Form as if visibly enshrouding him; and still, astrally, retaining the form, he thrice circumambulates the place of working.

T - Standing at the East, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, "Thus have I formulated unto myself this Transformation."

U - Let him now invoke all the Superior Names, etc., of the Plane appropriate to the Form that he may retain it under his proper control and guidance.

V - He states clearly to the Form what he intends to do with it.

W - Similar to the former W section on Invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to Binah.

SHIN

SPIRITUAL DEVELOPMENT

A - The Sphere of Sensation.

B - The Augoeides.

C - The Sephiroth, etc. employed.

D - The Aspirant, or Natural Man.

E - The Equilibration of the Symbols.

F - The Invocation of the Higher. The limiting and controlling of the lower and the closing of the material senses, to awaken the spiritual.

G - Attempting to make the Natural Man grasp the Higher by first limiting the extent to which mere intellect can help him herein; then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the Pillars of Fire and Cloud.

H - The Aspiration of the whole Natural Man towards the Higher Self, and a prayer for Light and guidance through his higher Self, addressed to the Lord of the Universe.

I - The Aspirant affirms aloud his earnest prayer to obtain Divine Guidance, kneels at the West of the Altar; in the position of the Candidate in the Enterer, and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body, to the West, holding astrally his physical left hand with his astral left. And he raises his Astral right hand holding the presentment of his Lotus Wand by the White portion thereof, and raised in the Air erect.

J - Let the aspirant now slowly recite an oration unto the Gods and unto the Higher Self (as that of the Second Adept in the entering of the Vault) but as if with his Astral Consciousness, which is projected to the East of the Altar. If at this point the Aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected Astral and properly master himself before proceeding any further. Now let the Aspirant, concentrating all his intelligence in his body, lay the blade of his Sword thrice on the Daath point of his neck, and pronounce with his whole will, the words "So help me, the Lord of the Universe and my own higher soul." Let him then rise, facing East, and stand for a few

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moments in silence, raising his left hand open, and his right holding the Sword of Art, to their full length above his head; his head thrown back, his eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest Ideal of the Divine.

K - Then let the Aspirant pass unto the North, and facing East solemnly repeat the Oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case to the Throne of the East.) Then let him slowly mentally formulate before him the Eidolon of a Great Angel Torchbearer, standing before him as if to lead and light the way.

L - Following it, let the Aspirant circumambulate, and pass to South, then let him halt, and aspire with his whole will, first to the Mercy side of the Divine Ideal, and then to the Severity thereof. And then let him imagine himself as standing between two great Pillars of Fire and Cloud, whose bases indeed are buried in black ever rolling clouds of darkness, which symbolises the chaos of the World of Assiah, but whose summits are lost in glorious light undying, penetrating unto the White Glory of the Throne of the Ancient of Days.

M - Now doth the Aspirant move unto the West, faces S.E., and repeats both the speeches of Hieres and Hegemon.

N - After another circumambulation, the Adept aspirant halts at the South and repeats the meditation in L.

O - And so he passes unto the East, and repeats alike the words of the Hierophant and the Hegemon.

P - And so let him pass to the West of the Altar, ever led by the Angel Torchbearer. And he projects his Astral, and he implants therein his consciousness, and his body kneels what time his soul passes between the Pillars. And he prayeth the Great Prayer of the Hierophant.

Q - And now doth the Aspirant's Soul re-enter unto his gross form; and he dreams in Divine Exstasis of the Glory Ineffable which is in the Bornless beyond; and so meditating doth he arise, and lifts to the Heavens his hands, and his eyes, and his hopes, and concentrating his Will on the Glory, low murmurs he the Mystic Words of Power.

R - So also doth he presently repeat the words of the Hierophant concerning the Lamp of the Kerux, and so also passeth he by the East of the Altar unto between the Pillars; and standing between them (or formulating them if they be not there as it appears unto him) so raises he his heart unto the Highest Faith, and so he meditates upon the highest Godhead he can dream of. Then let him grope with his hands in the darkness of his ignorance, and in the Enterer sign invoke the Power that it remove the darkness from his spiritual vision. So let him then endeavour to behold before him in the Place of the Throne of the East, a certain light or Dim glory, which shapeth itself into a Form. And this can be beholden only by the mental vision. Yet, owing unto the spiritual exaltation of the Adept, it may sometimes appear as if he beheld it with mortal eye. Then let him withdraw awhile from such contemplation and formulate for his equilibration once more the Pillars of the Temple of Heaven.

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S - And so again doth he aspire to see the Glory conforming and when this is accomplished, he thrice circumambulates, reverently saluting with the Enterer the Place of Glory.

T - Now let the Aspirant stand opposite unto the Place of that Light, and let him make deep meditation and contemplation thereon. Presently also imagining it to enshroud and envelope him, and again endeavouring to identify himself with its Glory. So let him exalt himself in the likeness of an Eidolon of a colossal Being, and endeavour to realise that this is the only True Self, and that the Natural Man is as it were the base and throne thereof, and let him do this with due and meet reverence and awe. And therefore he shall presently proclaim aloud "Thus at length have I been permitted to begin to comprehend the form of my Higher Self."

U - Now doth the Aspirant make entreaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V - And he consults It in any matter he may have especially sought for guidance from the Beyond.

W - And lastly, let the Aspirant endeavour to formulate a link between the Glory and his self-hood; and let him renew his obligation of purity of mind before it, avoiding in this any tendency to fanaticism or spiritual pride. And let the Adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the higher soul of another. Else thus assuredly will he be led into error, hallucination, or even madness.

IV-VAU DIVINATION

A - The Form of Divination.

B - The Diviner.

C - The Forces acting in the Divination.

D - The subject of the Divination.

E - The preparation of all things necessary, and the right understanding of the process so as to formulate a connecting link between the process employed and the Macrocosm.

F - The Invocation of the Higher; arrangement of the scheme of divination and initiation of the forces thereof.

G - The first entry into the matter. First assertion of limits and correspondences: beginning of the working.

H - The actual and careful formulation of the question demanded; and consideration of all its correspondences and their classifications.

I - Announcement aloud that all the correspondences taken are correct and perfect; the Diviner places his hand upon the instrument of Divination; standing at the East of the Altar, he prepares to invoke the forces required in the Divination.

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J - Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say, "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."

K - Accurately define the term of the question; putting down clearly in writing what is already known, what is suspected or implied, and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.

L - Next let the Diviner formulate clearly under two groups or heads (a) the arguments for, (b) the arguments against, the success of the subject of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M - First formulation of a conclusive judgment from the premises already obtained.

N - Same as section L.

O - Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P - The comparison of the first preliminary judgment with one second judgment developing therefrom, so as to enable the Diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an angelic figure consonant to the process. And in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying, after due tests, on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature its indication will not be reliable, seeing, that if it be an elemental, it will be below the plane desired.

Q - The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R - Having this result before him, let the Diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S - Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.

T - The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U - The Diviner gives advice to the Consultant as to what use he shall make of the judgment.

V - The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.

W - Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another. And if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

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V-HEH (f) ALCHEMY

A - The Curcumbite or the Alembic.

B - The Alchemist.

C - The processes and forces employed.

D - The matter to be transmuted.

E - The selection of the Matter to be transmuted, and the formation, cleansing and disposing of all the necessary vessels, materials, etc., for the working of the process.

F - General Invocation of the Higher Forces to Action. Placing of the Matter within the curcumbite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.

G - The beginning of the actual process. The regulation and restriction of the proper degree of Heat and Moisture to be employed in the working. First evocation followed by first distillation.

H - The taking up of the residuum which remaineth after the distillation from the curcumbite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcumbite. The fluid already distilled is to be poured again upon it. The curcumbite or philosophic egg is to be closed.

I - The curcumbite or Egg Philosophic being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon; upon the white triangle and upon a flashing Tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcumbite, raise his right hand holding the Lotus Wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine Light to operate in the work.

J - The pronouncing aloud of the Invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcumbite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils and the like. Then let the Alchemist say:

“So help me the Lord of the Universe and my own Higher Soul.” Then let him raise the curcumbite in the air with both hands, saying: “Arise herein to action, O ye forces of the Light Divine.”

K - Now let the matter putrefy in the Balneum Mariae in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental

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form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. In this evocation, use the names, etc., of Saturn. When the mixture be sufficiently black, then take the curcubite out of the Balneum Mariae and place it to the North of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand by the black band, then say: "The voice of the Alchemist" etc. The curcubite is then to be unstopped and the Alembic Head fitted on for purposes of distillation. In all such invocations a flashing tablet should be used whereon to stand the curcubite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will depend on the Alchemist rather than on the matter.

L - Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcubite, and pour again upon it the fluid previously distilled. The curcubite is then to be placed again in a Balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M - Now place the curcubite to the West of the Altar, holding the Lotus Wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcubite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive nights, commencing at full moon. The Alembic Head is then to be fitted on.

N - Repeat process set forth in section L.

O - The curcubite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (holding Lotus Wand by white end) to act upon the matter. The curcubite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's rays. (In this, as in all similar exposures, it matters not if such night be overclouded, so long as the vessel be placed in such a position as to receive the direct rays if the cloud withdraw.)

P - The curcubite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the Sun to act in the curcubite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the Zodiac, but it can be done at some other times, though never when he is in Scorpio, Libra, Capricornus, or Aquarius.)

Q - The curcubite is again placed upon the white triangle upon the Altar. The Alchemist repeats the words: "Child of Earth, long hast thou dwelt, etc." Then holding above it the

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Lotus Wand by the white end, he say: "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcubite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcubite consonant to the Nature of the Mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do not appear, and if the robes of the elemental be not brilliant and flashing, then let the curcubite stand within the white triangle for seven days; having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and in the left one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcubite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the Alchemist or in the management of the curcubite. Wherefore let the lunar and the solar invocations and exposures be repeated when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcubite.

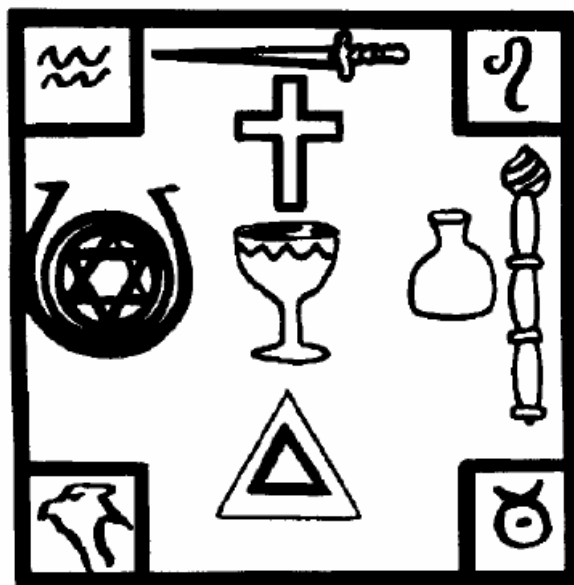
R - Holding the Lotus Wand by the white end, the Alchemist now draws over the curcubite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcubite to the East of the Altar. The Alchemist stands between the pillars, and performs a solemn invocation of the forces of Mars to act therein. The curcubite is then to be placed between the Pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the Alembic Head, and distil first in Balneum Mariae, then in Balneum Arenae till such time as the mixture be all distilled over.

S - Now let the Alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid, so as to formulate therein the aichemic Mercury, even the Mercury of the Philosophers. (The residuum or the Dead Head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the Aichemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the light of the Sun; at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic may be used; but the receiver of the Alembic if close stopped will answer this purpose.)

T - Now the residuum or Dead Head is to be taken out of the curcubite, ground small and replaced. An invocation of the Forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing Tablet of Jupiter for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of Light is certain to come.

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U - A flashing Tablet of each of the four Elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcubite with the Dead Head between the Fire and Earth Tablets. Now let the Alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, with the lesser magical implement appropriate. First, of the forces of Fire to act in the curcubite on the Dead Head. Second of those of Water to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of Lotus Wand). Fourth, of those of the Air to act on the distillate; and lastly, those of the Earth to act on the Dead Head. Let the Curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.



V - The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword. This is the most important of all the Invocations. It will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcubite; so that the fluid should sparkle as a diamond, whilst the powder in the curcubite shall slightly gleam.

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W - The distilled liquid is now to be poured from the receiver upon the residuum of the Dead Head in the curcubite, and the mixture at first will appear cloudy. It is now to be exposed to the Sun for ten days consecutively (ten is Tiphareth translating the influence of Kether). It is then again to be placed upon the white triangle upon the Altar, upon a flashing Tablet of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the Liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcubite into the Balneum Mariae to digest with a very gentle heat for seven days. Place it then in the Balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial. It is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually. And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what Form and Colour thy Caput Mortuum hath taken. It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

Finished is that which is written concerning the Formulae of the Magic of Light.

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Z-1

THE ENTERER OF THE THRESHOLD

The General Exordium
The Speech in the Silence:
The Words Against the Son of Night:
The Voice of Thoth before the Universe in the presence of the Eternal Gods:
The Formulae of Knowledge:
The Wisdom of Breath:
The Radix of Vibration:
The Shaking of the Invisible:
The Rolling Asunder of the Darkness:
The Becoming Visible of Matter:
The Piercing of the Coils of the Stooping Dragon:
The Breaking forth of the Light:
All these are in the Knowledge of Thoth.
The Particular Exordium
At the Ending of the Night:
At the limits of the Light:
Thoth stood before the Unborn Ones of Time!
Then was formulated the Universe:
Then came forth the Gods thereof:
The Aeons of the bornless Beyond:
Then was the Voice vibrated:
Then was the Name declared.
At the Threshold of the Entrance,
Between the Universe and the Infilite,
In the Sign of the Enterer, stood Thoth,
As before him were the Aeons proclaimed.
In Breath did he vibrate them:
In Symbols did he record them:
For betwixt the Light and the Darkness did be stand.

The complete explanation of the symbolism of, and the Formulae contained in, the Grade of Neophyte of the Order of the Golden Dawn.

“Enterer of the Threshold” is the name of the Grade of Neophyte. “The Hall of the Neophytes” is called “The Hall of the Dual Manifestation of Truth,” that is of the Goddess Thmaah, whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.

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Of the Temple in reference to the Sephiroth. The Temple, as arranged in the Neophyte Grade of the Order of the Golden Dawn in the Outer, is placed looking towards the YH of YHVH in Malkuth in Assiah. That is, as Y and H answer unto the Sephiroth Chokmah and Binah in the Tree, (and unto Abba and Aima, through whose knowledge alone that of Kether may be obtained.) Even so, the Sacred Rites of the Temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his Higher Self. Like the other Sephiroth, Malkuth hath also its subsidiary Sephiroth and Paths. Of these Ten Sephiroth, the Temple as arranged in the Neophyte Grade, includeth only the four lower Sephiroth in the Tree of Life, viz: Malkuth, Yesod, Hod, and Netzach, and the Outer side of Paroketh, the Veil. Paroketh formeth the East of the Temple. First in importance cometh the symbolism of the East.

The Three Chiefs who govern and rule all things, the Viceroys in the Temple of the unknown Second Order beyond, are the reflections therein of the Powers of Chesed, Geburah and Tiphareth. They represent: the Emperor - Geburah and the Grade 6-5: the Praemonstrator - Chesed and the Grade 7-4: the Cancellarius - Tiphareth and the Grade 5-6.

Now the Emperor governeth, because in Netzach, which is the highest grade of the First Order, 4-7, is the Fire reflected from Geburah. The Praemonstrator is Second, because in Hod, which is the next highest Grade, 3-8, is the Water reflected from Chesed. The Third is the Cancellarius, because in Yesod, 2-9, is the Air reflected from Tiphareth. Thus the Order is governed by a Triad, one in intention but having different functions: the Emperor to command: the Praemonstrator to instruct: the Cancellarius to record.

The proper mantle of Office of the Emperor is the flame scarlet Robe of Fire and Severity, as on him do the energy and stability of the Temple depend: and if he has sub-Officers to assist him, they partake of his symbolism. His Mantle is the symbol of unflinching Authority, compelling the obedience of the Temple to all commands issued by the Second Order; and upon the left breast thereof, is the Cross and Triangle of the Golden Dawn, both white, representing the purification of the Temple in the Outer Order by Fire. He may wear a Lamén similar to that of Hierophant, of the same colours, but depending from a scarlet collar, and he may bear a Sword similar to that of Hieres. His place in the Temple is at the extreme right of the Dais and at the Equinox he takes the Throne of Hierophant when that Office is vacated.

The proper Mantle of Office of the Praemonstrator is the bright blue Robe of Water, representing the reflection of the Wisdom and Knowledge of Chesed. His duty is that of Teacher and Instructor of the Temple, always limited by his Obligation to keep secret the Knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned; and duly issues to the Temple any instruction regarding the Ritual received by him from the Greatly Honoured Chiefs of the Second Order. He is therefore to the Temple the Reflector of the Wisdom beyond. His sub-officers partake of his symbolism. The White Cross and Triangle on his left Breast on

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the Robe represents the purification of the Outer Order by Water. He may wear a Lamén like that of Hierophant, but blue upon an orange field and depending from a collar of blue. He may bear a Sceptre surmounted by a Maltese Cross in the Elemental colours.

The proper Mantle of Office of the Cancellarius is the yellow Robe of Air. Upon him depend the Records of the Temple, the order of its working, the arrangements of its Meetings and the circulation of its manuscripts. He is the Recorder and, more immediately than either of the preceding Chiefs, the Representative of the executive authority of the Second Order over the Outer. His duty is to see that in no case knowledge of a Grade be given to a Member who has not properly attained to it. He is the immediate circulator of all communications from the Second Order. His sub-officers partake of his symbolism. His White Cross and Triangle represent the purification of the Outer Order by Air. Cancellarius may wear a Lamén like that of Hierophant, but of yellow on a purple field, and depending from a purple collar; and he may bear a Sceptre surmounted by a Hexagram of amber and gold.

The Sceptres of the Chiefs should be of the same colour as their Mantles, with a gold band to represent Tiphareth, being the first Grade of the Inner Order. The Sword of the Imperator should have a plain scarlet hilt, with gold or brass mountings, while the Sceptre of the Praemonstrator should be blue with a gold band. The proper seat of the Chiefs is beside the Hierophant, and if desired the Imperator and Cancellarius may be seated to the right and Praemonstrator and Immediate Past Hierophant to his left -- the Cancellarius and Immediate Past Hierophant being nearest to the Hierophant on their respective sides. The Chiefs stand before the Veil in the East of the Temple, as the Representatives of the Inner Order and therefore no meeting can be held without one of them. Preferably all Three Chiefs should be present. The other Officers of the Temple exist only by their authority and permission.

Because the East of the Temple is the outer side of Paroketh, all Members of the Second Order wear the Crossed Sashes of a Lord of the Paths of the Portal of the Vault only -- no higher Grade being allowed to be shown in a Temple of the First Order. Members of the Second Order should be seated in the East of the Temple when practicable. Any Past Hierophant may wear a Mantle of a Hierophant and a Jewel of that Lamén, but not a large Collar Lamén. Immediate Past Hierophant may have a Sceptre of a Hierophant.

The Chiefs, or Members asked to represent them on the Dais, wear white gowns. The cords and tassels of all Mantles of Chiefs or Officers should be white to symbolise spiritual purity and influence of the Divine and Shining Light. Members of the Outer Order wear a black gown or tunic, with a Sash indicating their Grade across it. The Black Sash crosses from the left shoulder (from the side of the Black Pillar, as they first received it), and the White Sash from the Right shoulder.

Egyptian Head-Dresses, or Nemysses are worn by the Chiefs and Officers, those of the Chiefs being of the colour of their Mantles striped with the complementary colour; those of

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the Officers being striped equally black and white. Members may wear similar nemysses in black and white or plain black squares of approved pattern.

The Key to the formation of the tunic and nemyss is the Crux Ansata for the nemyss makes the oval, and the arms and body of the tunic, the cross.

THE SYMBOLISM OF THE TEMPLE

The Bases of the two Pillars are respectively in Netzach and Hod; the White Pillar being in Netzach and the Black Pillar in Hod. They represent the Two Pillars of Mercy and Severity. The bases are cubical and black to represent the Earth Element in Malkuth. The columns are respectively black and white to represent the manifestation of the Eternal Balance of the Scales of Justice. Upon them should be represented in counter-changed colour any appropriate Egyptian designs, emblematic of the Soul.

The scarlet tetra-hedronal capitals represent the Fire of Test and Trial: and between the Pillars is the porchway of the Region Immeasurable. The twin lights which burn on their summits are "The Declarers of the Eternal Truth." The bases of the tetrahedra, being triangular, that on the White pillar points East, while that on the Black points West. They thus complete the Hexagram of Tiphareth though separate, as is fitting in "The Hall of the Dual Manifestation of Truth."

The Altar, whose form is that of a double cube, is placed in the Eastern part of Malkuth, as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the East citrine, on the South olive, on the North russet, while the West side alone, and the base, will be black, while the summit is of a brilliant whiteness.

The Symbols upon the Altar represent the Forces and Manifestation of the Divine Light, concentrated in the White Triangle of the Three Supernals as the synthesis; wherefore, upon this sacred and sublime Symbol, is the obligation of the Neophyte taken as calling therein to witness the Forces of the Divine Light.

The Red Cross of Tiphareth (to which the Grade of 5-6 is referred) is here placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order; as though the Crucified One, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter, the Divine Triad of Light.

Around the Cross are the Symbols of the Four Letters of the Name YHVH --the Shin of Yeheshuah being only implied and not expressed in the Outer Order. At the East is the Mystical Rose, allied by its scent to the Element of Air. At the South is the Red Lamp, allied by its Flame with the Element of Fire. At the West is the Cup of Wine, allied by its fluid form to the Element of Water. At the North are Bread and Salt, allied by their substance to the Element of Earth. The Elements are placed upon the Altar according to the Winds.

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“For Osiris on-Nophris who is found perfect before the Gods, bath said: These are the Elements of my Body, Perfected through Suffering, Glorified through Trial. For the scent of the Dying Rose is as the repressed Sigh of my suffering: And the flame-red Fire as the Energy of mine Undaunted Will: And the Cup of Wine is the pouring out of the Blood of my Heart, Sacrificed unto Regeneration, unto the Newer Life: And the Bread and Salt are as the Foundations of my Body, Which I destroy in order that they may be renewed. For I am Osiris Triumphant, even Osiris on-Nophris, the Justified One: I am He who is clothed with the Body of Flesh, Yet in whom is the Spirit of the Great Gods: I am The Lord of Life, triumphant over Death. He who partaketh with me shall arise with me. I am the Manifestor in Matter of Those Whose Abode is the Invisible: I am purified: I stand upon the Universe: I am its Reconciler with the Eternal Gods: I am the Perfector of Matter: And without me, the Universe is not.”

Technically, the Door is supposed to be situated behind the seat of Hiereus in the West; but it may be in any part of the Hall, seeing that the walls represent the Barrier to the Exterior. “The Gate of the Declarers of Judgment” is its name -- and its symbolic form is that of a straight and narrow Doorway, between two Mighty Pylons. “The Watcher against the Evil Ones” is the name of the Sentinel who guards it and his form is the symbolic one of Anubis.

THE STATIONS OF THE OFFICERS

The Hierophant is placed in the East of the Temple, on the outer side of the Veil Paroketh, to rule the Temple under the Presidency of the Chiefs. There he fills the place of a Lord of the Paths of the Portal of the Vault of the Adepts, acting as Inductor to the Sacred Mysteries. The Insignia and Symbols of Hierophant are:

Lamen of the Hierophant



The Throne of the East in the Path of Samekh, outside the Veil. The Mantle of bright flame scarlet, bearing a white cross on the left breast. The Lamen suspended from a white Collar. The Crown headed Sceptre. The Banner of the East. The position of the Throne on the Path Samekh is fitting for the Inductor to the Mysteries, as there being placed in that balanced and central position of that Path by which alone is safe entrance to the mystical knowledge of the Light in Tiphareth. Being placed before Paroketh at the point of its rending, it there marks the shining forth of the Light through the Veil; and that translation

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of the Three Supernals to the Outer Order, which is represented by the red Calvary Cross and the White Triangle upon the Altar. Thus the station of Hierophant's Throne, fitly represents the Rising of the Sun of Life and Light upon our Order.

The Robe of scarlet represents the flaming energy of the Divine Light, shining forth into infinite Worlds. Upon the left breast is a White Cross to represent purification unto the Light, and this Cross may be one of the following forms:



The CALVARY CROSS alludes either to the cross of six squares of Tiphareth or to the Cross of the Rivers.



The PYRAMIDAL CROSS of the Elements, to represent the descent of the Divine and Angelic Forces into the pyramid symbol.



The EQUILATERAL CROSS of the Elements, symbolising their purification through the Light of the Four lettered Name YHVH in Tiphareth.



The MALTESE CROSS of four arrowheads, representing the keen and swift impact of the Light, coming from behind the Veil, through the Elements symbolised by the arrow of Sagittarius in the Path of Samekh.

It is indifferent which of the Crosses be employed, seeing that each represents the operation of the Light through the Veil.

The Sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the Sephiroth Daath, Tiphareth and Yesod, the pommel being Malkuth. The shaft represents the Paths Gimel, Samekh and Tau. The Grip by which it is wielded, is the path Tau, representing the Universe governed by and attracting the forces of the Light. The Names of Sephiroth and Paths are not marked thereon, but the Hierophant Initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents him as touching thereby the Divine Light of Kether and attracting it through the Middle Pillar to Malkuth. It is called "The Sceptre of Power" and invests him with the power of declaring the Temple Open or Closed in any Grade, if time be short, and this is done by saying: "By the power in me vested by this Sceptre, I declare this Temple duly opened (or closed)."

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This method of Opening and Closing “by Sceptre” should only be used in great emergency where time presses. It should not be used in a Ceremony where Elemental Spirits have been invoked -- especially not in the Closing.

The Lamén is partially explained in the Portal Ceremony thus: “The Hierophant’s Lamén is a synthesis Of Tiphareth, to which the Calvary cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water. For the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order.”

But in addition to this, it represents the blazing light of the Fire of the Sun bringing into being the green vegetation of the otherwise barren Earth. And also the power of self-sacrifice requisite in one who would essay to initiate into the Sacred Mysteries. So as the Sceptre represents the Authority and Power of the Light, the Lamén affirms the qualifications necessary to him who wields it, and therefore is it suspended from a white collar, to represent the Purity of the White Brilliance from Kether. Hence it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal: “The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number of six of Tiphareth, the yellow Cross of Solar gold, and the cubical stone, bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water -- the Ruach Elohim and the Waters of Creation.”

In addition to this explanation, it affirms the Mode of Action employed by the Divine Light in its operation by the Forces of Nature. Upon it is the symbol of the Macrocosm so coloured as to affirm the action of the Fire of the Spirit through the Waters of Creation under the harmony of the Golden Cross of the Reconciler. Within the centre of the Hexagram is a Tau cross in White, to represent its action as a Triad; and the whole is placed on a white field representing the Ocean of the Am Soph Aour. The Banner is suspended from a gold coloured bar by red cords, and the pole and base should be white. The base represents the purity of the foundation -- the shaft, the Purified Will directed to the Higher. The golden cross-bar is that whereon the Manifested Law of Perfection rests; the Banner itself, the Perfect Law of the Universe, the red cords and tassels the Divine Self renunciation, whose trials and sufferings form, as it were, the Ornament of the Completed Work. The whole represents the ascent of the Initiate into Perfect Knowledge of the Light. Therefore in the address of the Hieres the Neophyte hears “Even the Banner of the East sinks in Adoration before Him,” as though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension. “Expounder of

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the Sacred Mysteries” is the name of the Hierophant, and he is “Osiris” (Aeshoorist) in the Nether World. (The Coptic St added as a suffix to a name indicates the influence from Kether.)

The Station of Hiereus is at the extreme West of the Temple and in the lowest point of Malkuth where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum Diagram. Representing a Terrible and Avenging God at the Confines of Matter, at the borders of the Qlippoth he is enthroned upon Matter and robed in Darkness, and about his feet are Thunder and Lightning, the impact of the Paths of Shin and Qoph, Fire and Water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging Guardian to the Sacred Mysteries. The Symbols and Insignia of the Hiereus are: The Throne of the West in the Black of Malkuth, where it borders on the Kingdom of Shells, The Black Robe of Darkness, bearing a white cross on the left breast; The Sword of Strength and Severity; The Lamén suspended from a Scarlet Collar. The Banner of the West. The position of the Throne of the West at the limits of Malkuth is fitting for the Avenger of the Gods, for he is placed there in eternal affirmation against the Evil Ones “Hitherto shall ye come and no further.” The Throne is also placed there as a seat of witness and of punishment decreed against Evil.

The Robe or Mantle is of Darkness, threatening and terrible to the Outer, as concealing an avenging Force ever ready to break forth against the Evil Ones. On the left breast is a white Cross to represent the Purification of Matter unto the Light. The Sword represents the Forces of the Pillar of Severity as a whole, but the places of the Sephiroth are not necessarily indicated thereon. The guard is Hod and may be of brass; the Grip is the Path of Shin and may be of scarlet, and the pommel, Malkuth, may be black. The grip by which it is wielded, being the Path Shin, represents the Universe governed by the flaming force of Severity, and represents the Hiereus as wielding the Forces of Divine Severity. “The Sword of Vengeance” is its name.

The Lamén is partially explained in the Portal thus: “The Outer Circle includes the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod, of which the first three mark the angles of the triangle inscribed within, while the connecting Paths Nun, Ayin, and Peh form its sides. In the extreme centre is the Path Samekh through which is the passage for the Rending of the Veil. It is therefore a fitting Lamén for Hiereus as representing the connecting link between the First and Second Orders, while the white triangle established in the surrounding Darkness is circumscribed in its turn by the Circle of Light. In addition to this explanation, the Lamén represents “The Light that shineth in Darkness though the Darkness comprehendeth it not.” It affirms the possibility of the Redemption from Evil and even that of Evil itself, through self-sacrifice. It is suspended from a scarlet Collar as representing its dependence on the Force of Divine Severity over-awing the evil. It is a symbol of tremendous Strength and Fortitude, and is a synthesis of the Office of Hiereus as regards the Temple, as opposed to his Office as regards the outer world. For these reasons it should always be worn by Hiereus.

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Lamen of Hiereus



The Banner of the West completes the symbols of Hiereus. It is thus explained in the Zelator Grade: “The White Triangle refers to the three Paths connecting Malkuth with the other Sephiroth; while the red cross is the Hidden Knowledge of the Divine Nature which is to be obtained through their aid. The Cross and Triangle together represent Life and Light.” In addition to this explanation from the Zelator Grade, it represents eternally the possibility of Rescuing the Evil; but in it the Tiphareth cross is placed within the White Triangle of the Supernals as thereby representing that Sacrifice is made only unto the Higher. The red Cross may be bordered with gold in this instance, to represent the Perfect Metal obtained in and through the Darkness of Putrefaction. Black is its field which thus represents the Darkness and Ignorance of the Outer, while the White Triangle is again the Light which shineth in the Darkness but which is not comprehended thereby. Therefore is the Banner of the West the symbol of Twilight as it were, the equation of Light and Darkness. The pole and the base are black, to represent that even in the Depths of Evil can that symbol stand. The cord is black, but the transverse bar and the lance-point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons.

The Banner of the West, when it changes its position in the Temple, represents that which bars and threatens, and demands fresh sacrifice ere the Path leading to the Higher be attained.

“Avenger of the Gods” is the name of the Hiereus, and he is Horus in the Abode of Blindness unto, and Ignorance, of the Higher. Hoor is his name.

The station of Hegemon is between the two Pillars whose bases are in Netzach and Hod, at the intersection of the Paths Peh and Samekh, as it were at the Beam of the Balance, at the Equilibrium of the Scales of Justice; at the point of intersection of the Lowest Reciprocal Path with that of Samekh, which forms a part of the Middle Pillar. She is placed there as the Guardian of the Threshold of Entrance and the Preparer of the Way for the Enterer. Therefore the Reconciler between Light and Darkness, and the Mediator between the Stations of Hierophant and Hiereus. The Symbols and Insignia of Hegemon are:

Lamen of Hegemon



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The Robe of Pure Whiteness, bearing on the left breast a Red Cross. The Mitre Headed Sceptre. The Lamén suspended from a Black Collar.

The Robe represents the Spiritual Purity which is required in the Aspirant to the Mysteries and without which qualification none can pass between the Eternal Pillars. It represents the Divine Light which is attracted thereby and brought to the aid of the Candidate. It symbolises the Self-Sacrifice that is offered for another to aid him in the attainment of the Light. It also signifies the atonement of error, the Preparer of the Pathway unto the Divine. Upon the left Breast is a Cross, usually the Calvary form, of red to represent the energy of the lower Will, purified and subjected to that which is Higher and thus is the Office of Hegemon especially that of the Reconciler.

The Mitre-headed Sceptre is the distinctive ensign of the Office of the Hegemon on the Tree of Life and represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and pommel. The bands represent the places of the Sephiroth Chesed and Netzach the shaft being formed by the Paths Vau and Kaph, the grip by which it is wielded being the Path Qoph, while the pommel is Malkuth. The Mitre is gold with red mountings and each point terminates in a ball. The mitre is charged with a red calvary cross of six squares. This Mitre represents the Wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self-sacrifice. The Sceptre is wielded by the forces of Flux and Reflux, shown by the grip being referred to the Path Qoph, and it represents the attraction into the Universe of the Forces of Divine Mercy. The Sephiroth and Paths are marked only as bands, and owing to its meaning, should be carried by Hegemon whenever conducting the Candidate, as representing to the latter the attraction of the Forces of his Higher Self. It is called "The Sceptre of Wisdom."

The Lamén is explained in part in the Grade of Philosophus thus:

"The peculiar emblem of the Hegemon is the Calvary Cross of Six Squares within a Circle. This Cross embraces Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also the Calvary Cross of Six Squares forms the cube and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod."

In addition to this explanation, it represents the black Calvary Cross of Suffering as the Initiator by Trial and Self-abnegation, and the Opener of the Way into the comprehension of the Forces of the Divine Light. It is therefore suspended from a black Collar to show that Suffering is the Purgation of Evil.

"Before the Face of the Gods in the Place of the Threshold" is the name of Hegemon, and she is the Goddess Thma-Ae-St having the following Coptic forms: Thma-Ae-St - this as regards the Middle Pillar and the influence from Kether. Thma-aesh - this more fiery as regards her influence with respect to the Pillar of Severity. Thmaa-ett - this more fluidic with regard to her influence with respect to the Pillar of Mercy. She is the Wielder of the Sceptre of Dual Wisdom from Chokmah and therefore is the Mitre head split in two and not closed, to indicate the Dual Manifestation of Wisdom and Truth, even as the Hall of the Neophytes is called "the Hall of the Dual Manifestation of the Goddess of Truth."

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The Three Inferior Officers do not wear Mantles, but only Lamens suspended from black Collars. The designs are in white on a black field to show that they are Administrators of the Forces of Light acting through the Darkness, under the Presidency of the Superior Officers.

The Lamen of Kerux, is thus explained in the Grade of Theoricus:

“The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether and the Wings stretch out to Chokmah and Binah, thus comprehending the Three Supernal Sephiroth. The lower seven are embraced by the Serpents whose heads fall on Chesed and Geburah. They are the twin Serpents of Egypt and the currents of Astral Light. Furthermore, the Wings and the top of the Wand form the letter Shin, the symbol of Fire; the Heads and upper halves of the Serpents form Aleph the symbol of Air; while their tails enclose Mem, the symbol of Water -the Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them.”



In addition to this, the Caduceus of Kerux represents the balanced forces of Eternal Light working invisibly in the Darkness - even as the Light borne before the hoodwinked Candidate at his Initiation, is symbolic of the Light which guides him in the darkness of the world though he sees it not nor knows it. This Caduceus is the Rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration may be revealed through meditation. It is the outer form of the Wand surmounted by the Winged Globe below which the twin Serpents are shown - the Wand of the Chief Adept in the 5-6 Grade.

The Lamen of Stolistes is thus explained in the Grade of Practicus: “The Cup of Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the Caduceus, it further represents the three Elements of Water, Air, and Fire. The crescent is the Water which is above the Firmament; the circle is the Firmament, and the triangle is the consuming Fire below, which is opposed to the Celestial Fire symbolised by the upper part of the Caduceus.”



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In addition to this explanation, the Cup represents the Receptacle and Collector of the more Fluidic Forces of the Light, and is the symbol of an inexhaustible Bowl of Libation from which Reservoir the Adept may draw the Reserved Forces of the Light - which matter again calls for meditation.

The Lamen of Dadouchos is thus explained in the Grade of Zelator: "The Hermetic Cross, which is also known as Fylfot, Hammer of Thor, and Swastika, is formed of 17 squares taken from a square of 25 lesser squares. These 17 fitly represent the Sun, the Four Elements and the Twelve Signs of the Zodiac."

In addition to this, the Lamen has a more extended meaning. The Hermetic Cross, the Bolt of Whirling Flame, which is represented by the cross of Four Axes whose heads may be either double or single and turned in either direction, is a symbol of terrific Strength, and represents the Fire of the Spirit cleaving its way in all directions through the Darkness of Matter. Therefore is it borne on the Lamen of Dadouchos whose office is that of Purification and Consecration by Fire, and from it also may be drawn by meditation several formulae of strength.

Lamen of Dadouchos



The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form.

Kerux is Ano-Oobist Empe-Eeb-Te - "Anubis of the East." Sentinel is Ano-Oobi Em-Pemen-Te - "Anubis of the West."

The Kerux is the Herald, the Guardian and Watcher within the Temple, as Sentinel is the Watcher without - and therefore is his charge the proper disposition of the furniture and stations of the Temple. He is also the Proclaimer.

Lamen of Sentinel



The Red Lamp to signify the Hidden Fire over which he watches. The Magic Staff of Power to represent a Ray of the Divine Light which kindles the Hidden Fire. Two Potions whereby to produce the effect of Blood.

He is the Guardian of the Inner side of the Portal - the sleepless Watcher of the Gods and

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the Preparer of the Pathway to Divine Wisdom. “Watcher for the Gods” is the name of Kerux, and he is Ano-Oobist, the Herald before them.

The Stolistes is stationed in the Northern Part of the Hall to the North-West of the Black Pillar whose base is in Hod, and is there as the Affirmer of the powers of Moisture, Water, reflected through the Tree into Hod. The Cup is the Receptacle of this, filled from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by Cold and Moisture. “Goddess of the Scale of the Balance at the Black Pillar” is the name of Stolistes and she is “The Light Shining through the Waters upon Earth,” Aura-Mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed towards the midst of the Southern part of the Hall, to the South-West of the White Pillar whose base is in Netzach and is there as the Affirmer of the Powers of Fire, reflected down the Tree to Netzach. The Censer is the Receptacle thereof the transmitter of the Fires of Netzach to Malkuth, restoring and purifying the vital force therein by Heat and Dryness. “Goddess of the Scale of the Balance at the White Pillar” is the name of Dadouchos and she is “Perfection through Fire manifesting on Earth,” Thaum-Aesch-Nia-eth. And there is a connection between her and the Thummim of the Hebrews.

The Stolistes has the care of the Robes and Insignia of the Temple as symbolising by their cleansing and purification the Purging away of the Evil of Malkuth by the Waters of the Spirit.

The Dadouchos has charge of all lights, fires and incense, as representing the purifying and purging of Malkuth by Fire and the Light of the Spirit. These Officers also purify the Temple, the Members and the Candidate by Water and by Fire, as it is written:

“I indeed baptise you with Water, but One shall come after me who shall baptise ye with the Holy Ghost and with Fire.”

This completes the names and titles of the Officers of a Temple and they are Seven in number and may all be taken by a Frater or Soror. As they represent Powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the God-form used. Thus Hierophant, Hiereus, and Kerux are more natural offices for Frates, while Hegemon, Stolistes and Dad ouchos are more natural for Sorores but the office itself carries no implication of sex and sometimes the psychic balance of a ceremony may be better maintained when a Frater is Hegemon and a Soror Hierophant.

The Hierophant must be of the 5-6 Grade and a Zelator Adeptus Minor. The Hiereus must be at least Philosophus, and the Hegemon at least Practicus, and preferably Philosophus. Kerux must be at least Theoricus while Stolistes and Dadouchos must be Zelator, a Neophyte being qualified only for Sentinel. In case the feminine forms of the names of the Officers should wish to be known, they are as follows:

V.H. Hierophant or V.H. Hierophantia
H. Hiereus or H. Hiereia

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H. Hegemon or H. Hegemone
Kerux or Kerukaina
Stolistes or Stolistria
Dadouchos or Dadouche
Sentinel or Phulax

(N. B. These alternative or feminine forms were rarely used in the early Order, and in the newly formed modern Temples will probably never be used. I.R.)

OF THE THREE CHIEFS

The Three Chiefs are in the Temple and rule it, yet they are not comprehended in, nor understood by, the Outer Order. They represent, as it were, Veiled Divinities sending a form to sit before the Veil Paroketh, and, like the Veils of Isis and Nephthys, impenetrable save to the Initiate. The synthesis of the Three Chiefs may be said to be in the form of Thoth Who cometh from behind the Veil at the point of its Rending. Yet separately, they may be thus referred:

The Imperator, from his relation to Geburah, may be referred to the Goddess Nephthys.

The Praemonstrator, from his relation to Chesed, may be referred to the Goddess Isis.

The Cancellarius, from his property of Recorder, may be referred to the God Thoth.

No ceremony of the Outer Order may take place without a Chief, preferably the Three Chiefs or their Vice-gerants, present and on account of the Stations on the Dais, it is well to have these stations filled by an Adept, should a Chief be absent. These Stations and those of the Officers are called the Visible Stations of the Gods, and descriptions of the forms which an Adept Officer builds up as a focus of force are given in another paper.

THE INVISIBLE STATIONS

These are:

1. The Stations of the Kerubim.
2. The Stations of the Children of Horus.
3. The Stations of the Evil One.
4. The Station of Harpocrates.
5. The Stations of Isis, Nephthys, Aroueris.

First, the Kerubim: (These are shown in the colour plate section of this book.) The Stations of the Man, the Lion, the Bull, and the Eagle are at the Four Cardinal Points without the Hall, as invisible Guardians of the limits of the Temple. They are placed according to the winds - beyond the Stations of Hierophant, Dadouchos, Hiereus, and Stolistes - and in this order do their symbols appear in all Warrants of Temples.

The Kerub of Air formulates behind the Throne of Hierophant. She has a young girl's

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countenance and form, with large and shadowing wings; and she is a power of the Great Goddess Hathor who unites the powers of Isis and Nephthys. To the Sign Aquarius is she referred as a correlative, which represents Springs of Water breaking up On Earth; though as a Zodiacal Sign it is referred to Air, the container of Rain. The Egyptian name of the sign Aquarius is Phritithi. "Thou shalt not confound the Kerubim with their Signs of the Zodiac, notwithstanding that the latter be under the Presidency of the former, seeing that the Kerub representeth a far more Sublime Potency, yet acting by a harmonious sympathy through the particular Sign allotted unto their correspondence."

The Kerub of Fire has the face and form of a Lion with large and clashing wings. He formulates behind the Throne of Dadouchos and he is a power of the Great Goddess Tharpesh or Tharpshesht, the latter syllable being nearly Pasht. The action of the Lion Kerub is through the Flaming Fire of Leo of which the Egyptian name is Labo-Ae.

The Kerub of Water has the face and form of a Great Eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the Great God Thoomoo (TMU), and his operation is by the Sign of Scorpio, which is called in Egyptian Szlae-Ee.

The Kerub of Earth has a face and form of a Bull with heavy and darkening wings. He formulates behind the Throne of Stolistes and he is a power of the Great God Aphapshi and his operation is by the Sign Taurus called Ta-Aur in Egyptian.

Second, the Children of Horus: Between the Invisible Stations of the Kerubim are those of the Four Vice-gerants of the Elements and they are situated at the Four Corners of the Temple, at the places marked by the Four Rivers of Eden in the Warrant. The body of a Warrant, authorising the formation and establishment of a Temple, represents the Temple itself - of which the Guardians are the Kerubim and the Vice-gerents in the places of the Rivers.

Ameshet (man-headed) is placed in the North East, between the Man and the Bull. Ameshet or Amesheth. The spelling is Coptic and differs according to the force intended to be invoked by the letters.

Tou-mathaph, jackal-headed, is placed in the South East between the Man and the Lion. Toumathph or Tmoumathv.

Ahephi, Ape-faced, is placed in the South West between the Lion and the Eagle. Ahephi or Ahaphix.

Kabexnuv, Hawk-faced, is placed in the North-West, between the Eagle and the Bull. Kabexnuv or Dabexnjemouv.

Third, the Station of the Evil One. This station is in the place of Yesod and is called the Station of the Evil One, the slayer of Osiris. He is the Tempter, Accuser and Punisher of the Brethren, and in Egypt is represented mostly with the head of a Water-Dragon, the body of a Lion or Leopard, and the hind-parts of a Water-horse. He is the Administrator of the power of the Evil Triad:

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The Stooping Dragon, Apophrassz. The Slayer of Osiris - Szathan Typhon. The brutal power of Demonic Force - Bessz.

The Synthesis of this Evil Triad "The Mouth of the Power of Destruction" is called Ommoo-Szathan.

Fourth, the Station of Harpocrates. The invisible Station of Harpocrates is in the Path of Samekh, between the Station of Hegemon and the Invisible Station of the Evil Triad. Harpocrates is the God of Silence and Mystery, whose Name is the Word of this Grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Krattist.

Fifth, the Stations of isis and Nephthys. The Stations of isis and Nephthys are respectively at the Places of the Pillars in Netzach and Hod, and these Great Goddesses are not otherwise shown in the Grade, save in connection with the Praemonstrator and Imperator, as operating through the Hierophant, seeing that isis corresponds to the Pillar of Mercy and Nephthys to that of Severity; and therefore the positions of the Pillars or Obelisks are but, as it were, the Places of their feet.

The Station of Aroueris. The invisible Station of Aroueris(Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order - for while the Hierophant is an Adeptus, he is shown only as Lord of the Paths of the Portal - so that, when the Hierophant moves from the Throne of the East, he is no longer Osiris but Aroueris. Yet when the Hierophant is on the Dais, the Station of Aroueris is that of the Immediate Past Hierophant who sits on the Hierophant's left. Aroouerist.

This ends the Constitutory Symbolism of a Temple in the Grade of Neophyte. Should a Member have occasion to quit his place, he shall do it moving with the course of the Sun. As he passes the place of Hierophant, he shall salute with the Sign. And when he enters or quits the Temple, he shall salute the Hierophant's Throne when within the Portal.

THE SYMBOLISM OF THE OPENING OF THE GRADE OF NEOPHYTE

The Opening Ceremony begins with the Cry of the "Watcher Within" who should come to the right front of Hierophant and raise his Wand. This Symbol of the Ray of the Divine Light from the White Triangle of the Three Supernals thus descends into the Darkness and warns the Evil and uninitiated to retire, so that the White Triangle may be formulated upon the Altar through the combined effect of the formulae of the Opening Ceremony.

Having done this, he sees that the Entrance is properly guarded. And then the Hierophant calls to the Hieres to test the Members by the Signs, the knowledge of which shows that they, though in the Land of Blindness and Ignorance, have yet seen that Triangle of Divine Light from the Three Supernals formulated in Darkness. It is then noted that the names of the three chief Officers begin with the Letter of Breath in the Coptic.

In the name of Osiris this letter is mute, and silent and Concealed, as it were, by 'H' the Eta. In the name Horus, it is manifest and violently aspirated, while in the name Thmaest, it is partly one and partly the other, for it is compounded with the Letter 'T' in Theta.

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H “Ae” is attributed to Chesed - to Aries, and to Earth and Saturn. This is intended to affirm the Unknown Life, which is Inspired from the Beyond, sent out to Aries, the commencement of the Spring in the year, the Life which after being Inspired, is breathed forth again; and also the possible use of that Breath, between the Inspiration and the Expiration, in the combination between it and the Forces of the Microcosm.

The whole is a rehearsal of the properties of the reflection of the element Air down through the Middle Pillar of the Sephiroth, representing the reflection of the Air from Kether, through Tiphareth to Yesod, and even to the Citrine part of Malkuth. For the subtle Aether is, in Kether, inspired from the Divine Light beyond; hence reflected into Tiphareth, wherein it is combined with the Reflexes from the Aichemical Principles in that great Receptacle of the Forces of the Tree, in Yesod. It affirms the foundation of a formula and from Malkuth it is breathed forth or reflected back.

And this formula the Adept can use. Standing in his Sphere of Sensation he can, by his knowledge of the Sacred Rites, raise himself unto the contemplation of Yechidah and from thence aspire (in the sense of Adspire, i.e., to attract towards you in breathing) downwards into himself the Lower Genius as though temporarily to inhabit himself as its Temple.

Another formula of Vibration is here hidden. Let the Adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a Divine Name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the Name in his Heart, so as to combine it with the forces he desires to awake thereby. Then sending it downwards through his body past Yesod, but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the Name. Then, bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that Divine Name. He will send his breath steadily forward into the Universe so as to awaken the corresponding forces of the Name in the Outer World. Standing with arms out in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in “The Sign of the Enterer” while vibrating the Name out into the Universe. On completing this, make the “Sign of Silence” and remain still, contemplating the Force you have invoked.

This is the secret traditional mode of pronouncing the Divine Names by vibration, but let the Adept beware that he applies it only to the Divine Names of the Gods. If he does this thing ignorantly in working with Elemental or Demonic Names, he may bring into himself terrible forces of Evil and Obsession. The Method described is called “The Vibratory Formula of the Middle Pillar.”

After noting the Names of the Three Chief Officers, comes the recapitulation of the Stations and duties of the Officers, thus occultly affirming the establishment of the Temple so that the Divine Light may shine into the Darkness. Then follows the purification and consecration of the Hall by Water and by Fire, thus marking the limitation of the Four Cardinal Points at the Four Quarters, and the Equilibration of the Elements. This is the

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Baptism of the Place and, as it were, the Preparation of a fitting Shrine for the Forces of the Divine Light. While all this goes forward, especially after the Hierophant's "for by Names and Images are all powers awakened and re-awakened," the Officers become clothed in their God-forms and the Invisible Stations awake.

The Procession of Officers is then formed in the North in readiness for the "Mystic Circumambulation in the Path of Light" (that is to say, none of the partakers is hoodwinked). It is formed in the North, beginning from the Station of Stolistes, the symbol of the Waters of Creation attracting the Divine Spirit, and therefore alluding to the Creation of the World by the Spirit and the Waters. The Mystic Reverse Circumambulation forms its Procession in the South, beginning from the Station of Dadouchos, as symbolic of the Ending and Judgment of the World by Fire. But also, the Mystic Circumambulation commences by the Paths of Shin and Resh, as though bringing into action the Solar Fire; while the Reverse Circumambulation commences beside those of Qoph and Tzaddi as though bringing the Watery Reflux into action.

The Order of the Mystic Circumambulation. First comes Anubis, the Watcher within; next Thmaest, the Goddess of the Hall of Truth; then Horus; then the Goddesses of the Scales of the Balance, then Members, if the Hall be large enough, and at the end the Watcher Without, Sentinel. It is as though a gigantic Wheel were revolving, as it is said:

"One Wheel upon Earth beside the Kerub." The Name of the Sphere of the Primum Mobile, Rashith ha-Gilgalim, signifies the heads or beginnings of Whirling Motions or Revolutions. Of this Wheel in the Mystic Circumambulation, the ascending side begins from below the Pillar of Nephthys, and the descending side from below the Pillar of Isis; but in the Reverse Circumambulation, the contrary.

Now the nave or axis of this Wheel is about the Invisible Station of Harpocrates - as though that God, in the Sign of Silence were there placed affirming the Concealment of that Central Axis of the Wheel, which alone revolves not.

The Mystic Circumambulation is called symbolic of the Rise of Light and from it is drawn another formula for the circulation of the breath. It is the formula of the Four Revolutions of the Breath (not, of course, of the actual air inspired, but of the subtle Aethers which may be drawn thence and of which it is the Vehicle - the aethers which awaken centres in the subtle body through the formula). This formula should be preceded by that of the Middle Pillar, described previously.

By this method, having invoked the Power you wish to awaken in yourself, and contemplated it, begin its circumambulation thus: Fill the lungs and imagine the Name vibrating in the contained Air. Imagine this vibration going down the left leg to the sole of the left foot - thence passing over to the sole of the right foot - up the right leg to the lungs again, whence it is out-breathed. Do this four times to the rhythm of the Four-fold breath.

The object of the Mystic Circumambulation is to attract and make the connection between the Divine Light above and the Temple. Therefore the Hierophant does not quit his post to take part therein, but remains there to attract by his Sceptre the Light from beyond

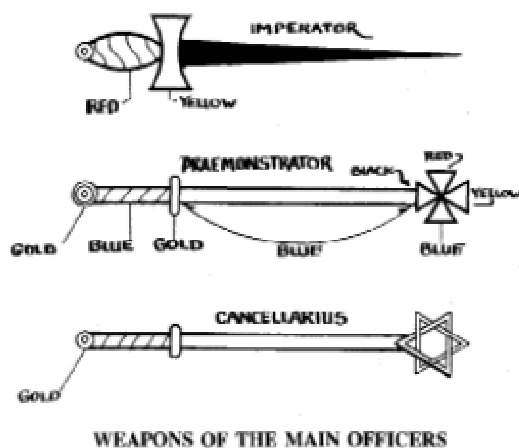
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the Veil. Each member in passing gives the Sign of the Enterer, thus projecting the Light forward on his Path from East to West, as he receives it from the Hierophant's Throne. Horus passes only once, for he is the Son of Osiris and inherits the Light by birthright from him. Therefore he goes at once to his station to fix the Light there. Thmaest, the Goddess of Truth, passes twice because her rule is of the Balance of the Two Scales, and she retires to her Station between the Pillars there to complete the reflex of the Middle Column. The Watcher within and the rest circumambulate thrice as affirming the completion of the Reflection of the Perfecting of the White Triangle of the Three Supernals upon the Altar.

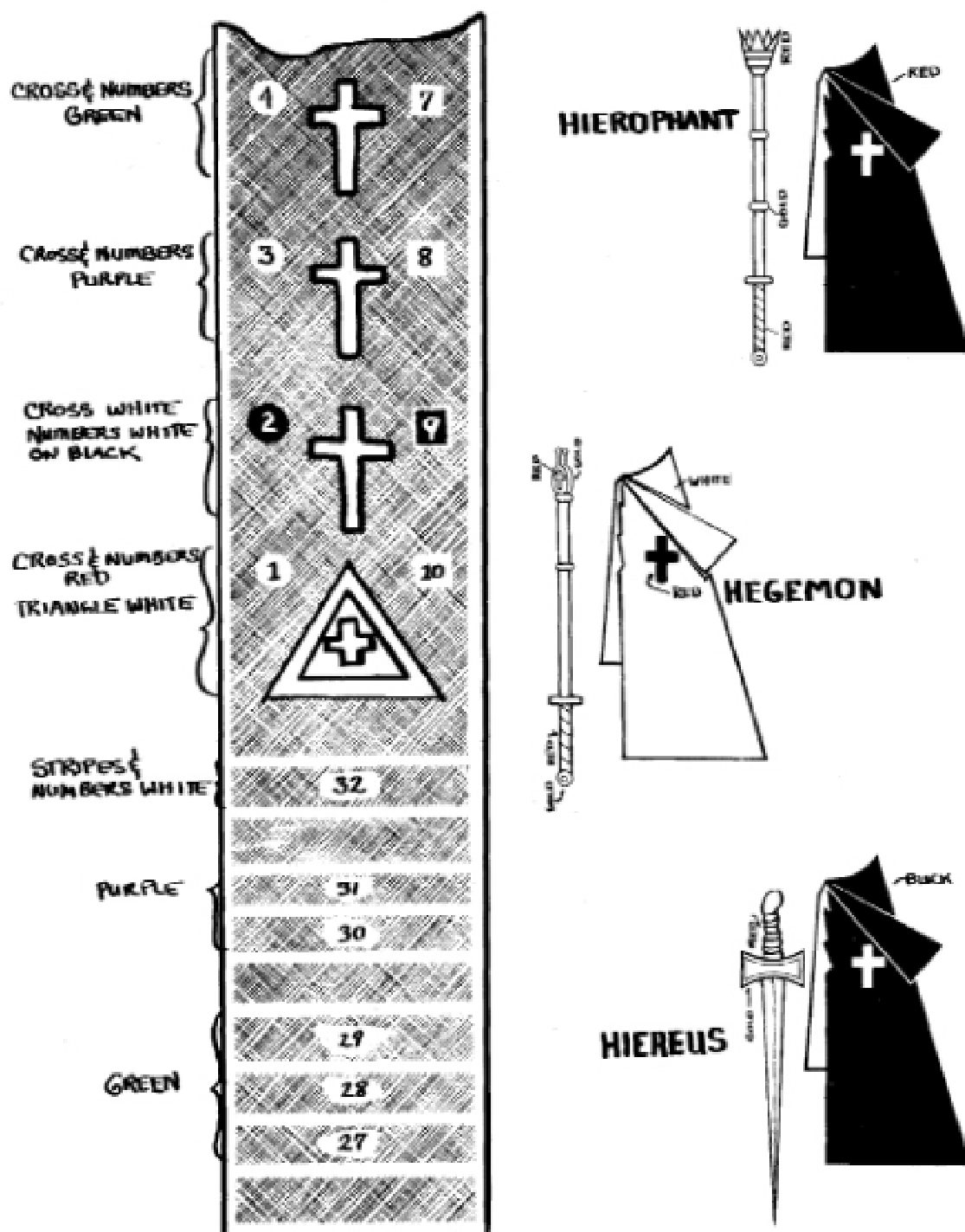
Then follows the Adoration of God the Vast One, the Lord of the Universe - at which again all give the Sign of the Enterer, the Sign of the Projection of the Force of the Light. Then only does the Watcher declare that the Sun has arisen and that the Light shineth in Darkness. Now comes the Battery of the Neophyte Grade - the single knock of Hierophant repeated by Hiereus and Hegemon. This affirms the establishment of the White Triangle and therefore the Completion of the Opening Ceremony. The Mystic Words "Khabs Am Pekht" which accompany the knocks seal the image of the Light. Their significance implies, by various Qabalistic methods of analysis, as well as by a certain reading of the Coptic and Egyptian hieroglyphics, "Light in Extension" or "May Light be extended in Abundance upon you."

Konx Om Pax is the Greek corrupted pronunciation of this, put here to link it with its right origin.

The Grade of Neophyte has 0 or the Circle for its Number, as if hiding all things under the negative symbol. This is placed within a circle and a square connected by equal lines, as if affirming the hidden quality of their origin in Kether where all things are One, and the consequent universal application of the Secret Formulae.



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THE SYMBOLISM OF THE ADMISSION OF THE CANDIDATE ADMISSION OF THE CANDIDATE

The Candidate is waiting without the Portal under the care of the Sentinel - "The Watcher Without". That is, under the care of the form of Anubis of the West, symbolically that he may keep off the "Dog-Faced Demons," the opposers of Anubis, who rise from the confines where matter ends, to deceive and drag down the Soul. The Ritual of the 31st Path says: "Since ever dragging down the Soul and leading it from sacred things, from the confines of matter arise the terrible Dog-Faced Demons never showing a true image unto mortal gaze."

The Hierophant gives a single knock to announce the just commencement of a vibration in the Sphere of Sensation of the Candidate. He then states that he holds the Dispensation from the G.H. Chiefs of the Second Order, to affirm that the effect of the ensuing Ceremony upon the Candidate is duly authorised by the Higher Powers for the purpose of Initiation which shall ultimately lead to the knowledge of his Higher Self. He is admitted to the Grade of Neophyte which has no number, concealing the commencement of all things under the similitude of no thing.

The Hegemon, the representative of the Goddess of Truth and Justice, is consequently sent to superintend the preparation of the Candidate, thus symbolising that she is the Presider of Equilibrium to administrate the process of Initiation, by the commencement of the forces of equilibrium in the Candidate himself, through the symbols of rectitude and self-control. But the actual preparation of the Candidate should be performed by the Sentinel - the "Watcher Without" - to show that this preparation must be accomplished before the establishment of equilibrium can occur. Therefore, does the Hegemon superintend the preparation rather than perform it actually. A triple cord is bound round the body of the Neophyte, symbolising the binding and restriction of the lower nature. It is triple in reference to the White Triangle of the Three Supernals. Then, also, are the eyes bandaged to symbolise that the light of the material world is but darkness and illusion compared with the radiance of the Divine Light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Hierophant, being a Member of the Second Order and therefore initiated into the Secret Knowledge of the symbolism, shall, together with any Officers and Members also of the Inner Order, remember what tremendous Gods and Goddesses they represent - the Divine Forces of the Eternal in the administration of the Universe. The Ritual should be read in a loud, clear, stern and solemn voice so as to impress the Candidate with the solemnity of the occasion. In this, there should be no foolish nervousness or hesitation, but the Ritual as performed by an initiated Hierophant should become in his hands something more than this.

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Thus should he act. Let him remember what particular God he represents. Exalting his mind unto the contemplation thereof, let him think of himself as a vast figure, standing or moving in the likeness of that God, colossal, his head lost in the clouds, with the light flashing round it from the head-dress of the God - his feet resting upon Earth in darkness, thunder and rolling clouds, and his form wrapped in flashes of lightning - the while vibrating the Name of the God. Thus standing, let him endeavour to hear the voice of the God whom he represents and of the God-Forms of the other officers as previously explained.

Let him speak, then, not as if unto an assembly of mortals but as to an assembly of Gods.

Let his voice be so directed as to roll through the Universe to the utmost confines of space.

Let the Candidate represent unto him, as it were, a world whom he is beginning to lead unto the knowledge of its governing Angel. As it is written "The lightning lighteneth out of the East and shineth even unto the West, even so, shall the coming of the Son of Man be."

The Candidate during the Ceremony is addressed as Child of Earth, as representing the earthly or terrestrial nature of man - he who comes forward from the darkness of Malkuth to endeavour to regain the knowledge of the Light. This is what is meant by the speech of the Hegemon, because the Path of the Initiate is but darkness and foolishness to the natural man. The single knock given by the Hegemon without the door represents the consenting will of the natural man to receive the force formulated by the Hierophant, and is answered by the Kerux within as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the Candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, seals the Candidate with a new name given to the physical body of the outward man, but signifying the aspirations of his Soul. As a consequence of the affirmation of the Motto as the Name of the Candidate in the Hall of Truth, Osiris at once sends forward the Goddess of the Scales of the Balance to baptise him with Water and the companion Goddess to consecrate him with Fire. As it is written "Unless a man be born of Water and of the Spirit, he shall in no wise enter the Kingdom of Heaven."

The Kerux instantly bars the Candidate's passage to mark that though he has been admitted, the natural man of unpurified desires cannot be a dweller in the Hall of Truth. The Goddesses of the Scales immediately purify and consecrate him, which operation calls into action the forces of the Pillars in his own sphere of sensation. This is the first of four consecrations because when the Pillars of the Tree are projected onto the Sphere of Sensation there are four pillars, of which the Middle Pillar is the axis. (N.B. There is a painting depicting this idea in the section of coloured plates. I.R.)

At this point of the Ceremony, the astral appearance of the Candidate is that of a form wrapped in darkness as if extinguished thereby, and having unto his right and unto his left the faint semblance of the Two Great Pillars of Fire and of Cloud, whence issue faint rays into the Darkness which covers him. Immediately above his Sphere of Sensation there will appear a ray of bright light as if preparing to penetrate the darkness covering him. The

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result of this will be that the Candidate, during the whole of the ceremony of Admission, will usually appear to be somewhat automatic and vague.

The reception and consecration take place symbolically in the darkest part of Malkuth. The moment this is finished, the Candidate is conducted to the foot of the Altar, that is under the citrine part of Malkuth which receives the impact of the Middle Pillar. Now, the Hegemon throughout the Ceremony acts as guide, prompter and answerer for the Candidate. His office toward the Candidate is analogous to that of his Higher Soul wherefore also, the Hegemon holds in his hand the mitre-headed sceptre to attract, since it is the sceptre of Wisdom, the Higher Self of the Candidate.

At this moment, as the Candidate stands before the Altar, as the simulacrum of the Higher Self is attracted, so also arises the form of the Accuser in the place of the Evil Triad. This similarly attracts the simulacrum of the Evil Persona of the Candidate - and were it not for the power of the 42 lettered name in the Palaces of Yetzirah (the Gods of which name are usually called the "Great Assessors of Judgment") the actual evil Persona would at once formulate and be able to obsess the Ruach of the Candidate. For, seeing that at this time, the simulacrum of the Higher Soul is attracting the Neschamah of the Candidate, the human will is not as powerful in the Ruach for the moment, because the Aspirant of the Mysteries is now, as it were, divided. That is, his Neschamah is directed to the contemplation of his Higher Self attracted by the Hegemon. His natural body is bound and blinded, his Ruach threatened by the simulacrum of the Evil Persona attracted by OmooSzathan, and a species of shadow of himself thrown forward to the place of the Pillars, where the Scales of Judgment are set. At the same time that the first consecration establishes a semblance of the Pillars to his right and left, it also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the Pillars.

Here then stands the shadow of the Candidate while the Scales of the Balance oscillate unseen. Unseen also and colossal, there is imaged before him Thoth, as Metatron, in the Sign of the Enterer of the Threshold, ready, according to the decision of the human will, to permit or withhold the descent of the Lower Genius of the Candidate. Meanwhile, the Great Assessors of Judgment examine into the truth of the accusations formulated by the Evil and averse antithesis. The Assessors of Judgment come not under the head of invisible stations, but during the Obligation and circumambulation of the Candidate, until he is brought to the Light, they hover immediately about the limits of the Temple and their evil antithesis immediately below. Therefore, when the Candidate stands before the Altar before the Obligation, is the decision actually taken by the human will of the Candidate. Rarely in his life has he been nearer death, seeing that he is, as it were, disintegrated into his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the Candidate, the answer of the Hegemon and his consent to take the Obligation.

The moment the Candidate thus consents, the Hierophant advances between the Pillars as if to assert that the Judgment is concluded. He advances by the invisible station of

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Harpocrates to that of the Evil Triad, which he symbolically treads down, so that as Aroueris he stands upon the Opposer. He then comes to the East of the Altar, interposing between the place of the Evil Triad and the Candidate. At the same time, the Hiereus advances on the Candidate's left, the Hegemon on his right, thus formulating about him the symbol of the Higher Triad before he places his hand upon the symbol of the Three Supernals upon the Altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the Divine Consciousness.

As he kneels in the presence of the Triad of Aroueris, Thmaa-est and Horus, he places his left hand in that of his Initiator as affirming his passive reception of the Ritual, but his right hand is on the white triangle as symbolising his active aspiration towards his Higher Self. His head is bowed as representing the voluntary submission of the human will to the Divine and for this latter reason he repeats in the Obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the higher is perfect. Only at this moment, does the invisible and colossal figure of Thoth cease to be in the Sign of the Enterer and give the Sign of Silence, permitting the first real descent of the Genius of the Candidate, who descends to the invisible station of Harpocrates as a witness of the Obligation.

The Hiereus and the Hierophant return to their Thrones, and therefore it is not Aroueris, but Osiris himself that addresses the speech to the Candidate - "The Voice of my Higher Self," etc., which confirms the link established between the Neschamah and the Genius by formulating the conception thereof into the Ruach. For this, Osiris speaks in the character of the Higher Soul, the symbolic form of which is standing between the Pillars before him. The affirmation of the Higher Soul as the God of the man does not mean that this is the only God, but rather that it is the only presentment of Him which the natural man can grasp at all. Neither is it just to say that the Higher Soul is one with God, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to lose thy reverence for the Gods who live forever - the Aeons of Infinite Years. Herein is a great error and one which may, in the end, bring about the fall of the Genius, a sin which entails none the less terrible consequences because it is a sin of the higher plane where the choice is not between good and evil but between the higher and the lower forms of good.

Therefore is the Mystic Circumambulation in the Path of Darkness led by the Kerux with the symbolic light, as formulating that the Higher Soul is not the only Divine Light but rather a spark from the Ineffable Flame - and the Kerux, in his turn, is but the Watcher of the Gods. After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate; and then come the Goddesses of the scales of the Balance, the Stolistes and the Dadouchos. They move once round; the formation in the darkness of the Binah angle of the White Triangle of the Three Supernals. The Hierophant knocks once as they pass him

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in affirmation of Mercy - the Hiereus in affirmation of Severity; and the invisible Assessors each give the Sign of the Enterer as the Candidate passes on his way. At the second passing of the Hierophant, the knock affirms the commencement of the angle of Chokmah.

The Kerux bars the Candidate's approach to the West to mark that the natural man cannot obtain the understanding of even the Son of Osiris unless by purification and equilibrium. Again is the Candidate purified and consecrated, the Pillars about his Sphere of Sensation being rendered more manifest. After this second consecration, the Candidate is allowed to approach the place of "The Twilight of the Gods" and for a brief space the hoodwink is slipped up, to present a glimpse, but a glimpse only, of the Beyond. In the challenge of the Hiereus to know the Name is signified the knowledge of the formula. For if the formula of Horus be not with the Candidate, that of Osiris cannot be grasped. But to the Candidate the power of Horus as yet can only appear as a terrible and incomprehensible force - "The Force of the Avenger of the Gods," whence the speech of the Hegemon for him. The Candidate cannot as yet comprehend that before Mildness can be exercised rightly, the forces of Severity and Mercy must be known and wielded, but to accomplish this the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear, and he gives one knock to seal the vibration of that force imaged in the Candidate's Sphere of Sensation.

The next barring and consecration of the Candidate is an extension of the previous one and the commencement of the formulation of the angle of Kether. The hood-wink is again slipped up giving a still further glimpse of the nature of the Divine Light, though to the mind of the Candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the Darkness, yet heralding a Glory beyond. The speech of the Hierophant formulates the forces of the hidden central Pillar.

After this, the Candidate passes to the Altar of the Universe, which receives the influences of the three Pillars, as though then the Ray from the Divine would descend into the darkness of the mind, for then, but not till then, is he fitted to realise what are the first things necessary to the "Search for the Shining Light."

The Hierophant now leaves his Throne and passes between the Pillars, either halting there during the prayer or halting at the place of Harpocrates, or that of the Evil Triad, or East of the Altar. It does not particularly matter which, but one of them may seem more appropriate to a particular Candidate than another and the Hierophant will usually find that he halts at the right place instinctively.

The Hiereus stands on the left of the Candidate, the Hegemon on his right, thus forming the Triad of the Supernals. The Kerux, Stolistes and Dadouchos represent an inferior and supporting Triad behind him as if they affirmed that he has passed the Judgment of the Balance. It is best, though not absolutely necessary, that the Hierophant and the Hiereus should hold their Banners. In any case, it should be done astrally.

The Higher Self of the Candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The

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Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hoodwink removed definitely.

The Hierophant, Hiereus, and Hegemon join sceptres and sword above the Candidate's head, thus formulating the Supernal Triad, and assert his reception into the Order. They recite the mystic words to seal the current of the Flowing Light.

The Higher Self remains in the station of Harpocrates, and at this point, the spirit-vision should see a gleaming white triangle formulated over the Candidate's head.

The Hierophant now calls forward the Kerux, cautioning the Candidate that the Light has preceded him without his knowledge. It represents to him here, a vague formulation of ideas which as yet he can neither grasp nor analyse. This Light is not a symbol of his Higher Self, but a Ray from the Gods to lead him thereto.

Only after having thus been brought to the Light is the Candidate led to the East of the Altar - the place of the station of the Evil Triad - to affirm that with this Light he will be able to cast out and trample on his own Evil Persona which, when it has been put in its place, will then become a support to him. It is to the Hiereus, "The Avenger of the Gods" therefore, that the duty of entrusting the Candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the Pillars and superintends his final consecration thus bringing the peculiar force in matter of the Hiereus to the aid of the Candidate, so that he may more safely and resolutely combat the temptations of the Evil Persona.

The Hierophant has returned to his Throne while the Hegemon holds the insignia of the Hiereus as he confers the Signs, etc. She thus affirms the necessity of the force represented by the Hiereus to the Candidate.

The Hierophant on the Throne, the Hiereus East of the Black Pillar and the Hegemon East of the White Pillar, again form a Triad which here represents the reflection of the Three Supernals. The Higher Soul is formulated between the Pillars in the Place of Equilibrium. The Candidate is in the place of the Evil Triad and the Hiereus now advances to the place of Harpocrates between the Pillars to give the words.

After the giving of the words and signs, the Hiereus draws the Candidate forward between the Pillars and for the second time in the Ceremony, the Higher Soul stands near and ready to touch him. The Hiereus returns to his place East of the Black Pillar so that the Three Chief Officers may formulate and draw down to the Candidate, by their insignia, and the influence of their symbols, the forces of the Supernal Triad. It is important, therefore, that at this point, they should be in these places.

The Candidate now stands between the Pillars, bound with a rope like the mummied form of Osiris, between Isis and Nephthys. The final Consecration now takes place by the Goddess of the Scales of the Balance. The Candidate stands for the first time during the Ceremony at the point representing the equilibrium of the balance. Meanwhile, the Kerux goes to the North, ready for the circumambulation so as to link that with the final Consecration of the Candidate. The final Consecration is also demanded by the Hiereus Horus, the powerful Avenger of Osiris, as still menacing the Evil Persona of the

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Candidate. Its effect is to seal finally, in balanced formation, the Four Pillars in the Sphere of Sensation of the Candidate. This does not imply that they were not naturally there before. But in the natural man, the symbols are unbalanced in strength - some being weaker and some stronger. The effect of the Ceremony is to strengthen the weak, to purify the strong, and so begin to equilibrate them and at the same time make a link between them and the corresponding forces of the Macrocosm.

This being done, the Hierophant commands the removal of the Rope which has hitherto been purposely retained, symbolically to restrain the actions of the natural man, whose temptation is towards the Evil Persona.

The Four Pillars being thus firmly established, the Candidate is invested with the Badge of the White Triangle of the Three Supernals formulating in Darkness. Now, also, the Higher Self is enabled in reality to form a link with him, if the human will of the natural man be in reality consenting thereto. The free-will of the natural man is never obsessed either by the Higher Soul or by the Ceremony, but, the will consenting, the whole of the Ceremony is directed to strengthening its action.

As the badge is placed upon him, it is as if the two Great Goddesses, Isis and Nephthys, stretched forth their wings over Osiris to restore him again to life.

The Mystic Circumambulation follows in the Path of Light to represent the rising of Light in the Candidate, through the operation of self-sacrifice. As he passes the Hierophant's throne the red Calvary Cross is astrally formed above the astral White Triangle on his forehead, so that so long as he belongs to the Order, he may bear that potent and sublime symbol as a link with his Higher Self and as an aid in searching out the forces of the Divine Light - if he will.

The Higher Soul or Genius now returns to the invisible station of Harpocrates, the place of the hidden Centre, yet continuing to retain the link formed with the Candidate. The address of the Hierophant is intended simply to effect the distinct formulation of the symbols of the Grade of Neophyte in the Candidate, and it is therefore only when this is finished that the Watcher Anubis announces that the Candidate has been duly admitted as an initiated Neophyte.

The Hiereus is charged with a warning address as again confirming the will of the Candidate and addressing a final menace to the Evil Persona. The Hierophant then states clearly what the Candidate must begin to study. He affirms that the symbols must be equilibrated in the Sphere of Sensation before a link can be formulated between them and the Forces of the Macrocosm. The necessity of examination is insisted upon so that this may be completely done.

The Kerux then pours out the two fluids to make the semblance of blood. This is to fix in the Candidate's sphere the symbols of the forces of transmutation in Nature and also to make an astral link between these and the Candidate's physical life, as a guard of the secrecy

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of the Mysteries. This particular form of transmutation is used as showing the effect of a mixture of forces as producing a third appearance totally different from them. The red colour is symbolic of the blood of the Candidate. In the Ancient Mysteries, the Candidate's blood was actually drawn at this time and preserved as an avenging link in case of his proving unworthy. Yet our transmutation effects the matter quite as well, seeing that the astral link is firmly established.

The final speech of the Hierophant is further intended besides its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant in Sublime Knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

CLOSING

The greater part of the closing ceremony is explained by the opening. The Reverse Circumambulation, however, is intended to formulate the withdrawal of the Light of the Supernal Triad from the Altar, so that it may not be profaned by abiding without due guard. Not that the Divine Light would suffer thereby, but because it might initiate an Avenging Current if profaned. This is what is implied by the Law of Moses in the prohibition about offering unconsecrated Fire either before or within the Veil of the Tabernacle. As a vibratory formula, the reverse Circumambulation represents the reversal of the current and the restoration of the Operator to his ordinary condition.

The Mystic Repast then follows. It is a communion in the body of Osiris. Its Mystic Name is "The Formula of the Justified One," and it is sufficiently explained in the section concerning the Altar.

The Kerux, in finishing, inverts the Cup, as the Watcher of the Gods, to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant and the Chief Officers giving the three knocks, emblematic of the Mystic Triad, and they repeat the Mystic Words.

The Hierophant, in his final speech, seals the link first formulated between the Members and the Supernal Triad for each one present that it may prove to him or her, a guide for the ultimate attainment of the Supreme Initiation - if he will.

THE SYMBOLISM AND MEANING OF THE STEP, SIGNS, GRIP OR TOKEN, AND THE WORDS

They have this three-fold interpretation:

1. Apparent meaning.
2. Spiritual or Mystical reference.
3. Practical application.

Each is therefore considered under three heads.

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First, the foot is advanced about six inches representing the foot on the side of Chesed put forward and taking a hesitating step in darkness - the left foot, to represent the power of Isis or the beginning of action rather than Nephthys as the end thereof. The term 6 inches is employed here only to render it more intelligible to English Initiates. It means a convenient measure of 6, and preferably 6 times the measure of the Phalanx of the thumb -the spirit and will.

Second, it symbolises the beginning of the stamping down of the Evil Persona. The foot is advanced 6 metrical distances answering to the number 6 of Tiphareth - Osiris - alluding therefore to the self-sacrifice necessary to accomplish this.

Third, it represents the practical application of the beginning of a magical force. Let the Adept, in using the Sign of the Enterer, give the step as he commences the Sign and let him imagine himself colossal, clothed with the form of the God or Goddess appropriate to the work - his head reaching to the clouds - his feet resting upon Earth. And let him take the step as if he stamped upon the Earth and the Earth quaked and rocked beneath him. As it is said "Clouds and Darkness are round about Him - lightnings and thunders are the habitation of His feet." Its secret name is "The Step of the Avenger."

THE SALUTING SIGN

1. That of groping forward in search of truth.
2. It represents the involution and bringing forward of the Light into the material to aid the will of the Candidate in his search for and aspiration towards the Higher.
3. Standing as before described, in the form of the God, and elevating the mind to the contemplation of Kether, take the step like a stroke with the foot, bring the arms up above the head as if touching the Kether, and as the step is completed bring the hands over the head forwards. Thrust them out directly from the level of the eyes horizontally - arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or to affect. At the same time, sink the head till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this Sign is a symbol of tremendous attacking force and of projection of will power, and it should be employed in all cases where force of attack is required especially in charging of Talismans and the like. Generally, it is best to have the thumbs and all the fingers extended - but if a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith also, may be combined the attribution of the Planets to the head: (Mars to the right nostril, Mercury to

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the Mouth, etc., as explained in the Microcosm Lecture), sending at the same time an imaginary ray of colour of the Planet desired from the part of the head attributed to it. But, when finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first Sign should always be answered by the second. The secret names of the Saluting Sign is “The Attacking Sign” or “The Sign of the Enterer of the Threshold.”

THE SIGN OF SILENCE

1. This is simply that of secrecy regarding the Mysteries.
2. It is the affirmation of the station of Harpocrates, wherein the Higher Soul of the Candidate is formulated in part of the admission Ceremony. It is the symbol of the Centre and the “Voice of the Silence” which answers in secret the thought of the heart.
3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the God Harpocrates. Bring the left foot sharply back, both heels together - beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the centre of the lower lip with the left fore-finger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

This Sign is also used as a protection against attack. The Sign represents a concentration of astral light about the person. Having given the Sign as above, it is a protection against all attack and danger of obsession. To make it yet stronger, the form of the God should be taken. If Spiritual force is required, formulate as if standing on a Lotus or rising from it. For force in contemplation and meditation, formulate as if seated upon a Lotus. But for more material force, as if standing upon a Dragon or a Serpent like some statues of Harpocrates. As a defence and protection, the Sign is as strong as the banishing pentagram, though of a different nature. And as the Sign of the Enterer represents attack, so does this sign represent defence thereto, as a shield is a defence against the Sword. From this Sign is a formula of invisibility derived.

The Secret Names of this Sign are: “The Sign of the God of Silence” or the “Sign of Defence or Protection.” It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the Water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action.

It may here be remarked that the so-called Christian Sign of Benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis and Nephthys - or Spirit, Fire, and Water.

With regard to taking on mentally the forms of the Gods, it may here be noted that the process is of great assistance and use in all magical working, whether of invokation or of

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evocation, contemplation, meditation, skrying in the spirit vision, alchemy, etc. For the forms of the Gods do here represent a certain symbolic material action of the Divine Forces.

THE GRIP AND THE PASSWORD

1. The steps are taken and the Grip exchanged simultaneously. They mean seeking guidance in the darkness and silence of the Mysteries.
2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fail at first. It inculcates the necessity for harmony and brotherly love - of doing away with pettiness and of too much self-concentration - for allowances for the weaknesses of others within limits - of shunning resolutely anything in the nature of slander. So that in the grip of the Neophyte the Initiates meet hand to hand and foot to foot in the true greeting of a brother or sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces in the same manner, when he or she becomes unsympathetic with the rest, there is a separation from them, and though he weaken the combination of working, yet he still more certainly attracts upon himself a reflex current from the Avengers of Evil.

The Names of the God of Silence which is the Grand Word of this Grade also represents the silence of the Sacred Mysteries to be observed towards the Outer Order. It shows also the necessity for respect towards the secrets of any Frater or Soror committed to your care, not endeavouring to search them out for purposes of curiosity nor repeating them when discovered, nor in any way referring to them so as to wound the other, nor in any way employing them as a means of causing humiliation, but to keep them as a sacred trust and not to be deflected by them from acting justly and harmoniously together.

3. In any magical ceremony, or other working, if more than one member be taking part, all present, putting themselves into the form of the God as taught, should exchange Sign, Grip and Words, so as to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

THE PASSWORD

1. Merely to guard the secrets of the Order against any Members resigned or not working; hence changed each Equinox.
2. It is an affirmation of the different spiritual as well as the different physical constitutions of the Candidates - that all natures cannot be the same without evil and injury resulting thereby - but that each nature should be brought to its own Kether - the best of its kind. This too, may be done in all things. It is the basis of Alchemy.
3. It should be pronounced as if attracting the Solar Force - the Light of Nature, during the 6 months following the Equinox at which it is issued, as a link with the Solar Force, between that and the Order. This password, therefore, may also be used in a magical ceremony as attracting the support of the Light of Nature acting upon natural forces.

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THE CEREMONY OF THE EQUINOX

The whole formulae of the Ceremony of the Equinox are intended to create a magical link between the Sun, as the Light of Nature, and the Order; and it should be celebrated within 48 hours at least of the Sun's actual entry into Aries or Libra. The single knock given by the Hierophant heralds the initiation of a fresh current. The Password, as already explained, is the symbol of the connecting link of the purpose of the Ceremony and therefore, before beginning a fresh operation to attract a fresh current, the Kerux proclaims that the former password is abrogated. In the whole Ceremony, save at the exchange of Insignia, the Hierophant, Hiereus, Hegemon, Stolistes and Dadouchos remain in their places - the Kerux, or Watcher of the Gods being the only one who moves.

First comes the establishment of a vertical current in the direction of the Middle Pillar by the exchange of words between the Hierophant and Hiereus, while the Hegemon, who is in the whole Ceremony of the Equinox the important Officer, by reason of his insignia, seals and arrests the current in the centre by a single knock and the words "I am the Reconciler between them." Then follows the cross current established between the Stolistes and Dadouchos - again fixed and sealed by the Hegemon, thus symbolising the equilateral cross of the Elements (of which the centre would naturally be about the invisible station of Harpocrates) but is arrested by the Hegemon between the Pillars. The cross currents are thus thrown into the image of the Calvary Cross of the Rivers to ally it with the symbolism of Tiphareth and of the Sephiroth.

Then the Hierophant, Dadouchos, Hiereus, and Stolistes formulate a circle enclosing the symbol, which is again sealed by the Hegemon. Then the Officers, being careful to follow the course of the Sun deposit in turn, their Insignia upon the Altar, taking therefrom instead the mystical symbols of the Body of Osiris corresponding to their Cardinal Points. The Hegemon takes the Lamp of Kerux. The Kerux then circumambulates, halting at the Cardinal Points and facing them, representing the course of the Sun through the Zodiac in order to attract the Solar Ray, but under the control of its Superior, the Light of Osiris, and the adorations are performed at the Stations of the Kerubim to mark the limits of the Circle.

This time, it is with the Lamp of the Watcher of the Gods and with the Sign of the Calvary Cross of Tiphareth that the Hegemon seals in the centre the Solar Light. The formal assertion of the entry of a new current of Light is proclaimed, and the Mystic Words are recited to close the ceremony.

From this Ceremony there are many practical formulae derivable which will be easily comprehended by the Z.A.M. who has mastered the whole of this lecture. Only let him remember that the formulae of the Ceremony of the Equinox represents the sudden attraction and sealing of a Force in Nature then in operation - rather than a continuous and graduated ceremony to build up the same. Consequently also, it is well to use the password then in being as an adjunct to the other Names employed in magical ceremonies as bringing into operation the link with the Solar Light.

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NOTES ON THE OPENING EXORDIUM OF “Z”

The Great Thoth is the highest aspect of the Hermes of the most ancient Egyptian Mysteries, and corresponds almost to the Great Angel Metatron. It is the Archangel of Kether in the Briatic World. The Mercury of the Romans must not be confused with this Great Hermes.

The doctrines of Gnosticism and of Valentinus approached those of the pure Qabalah. In them we find Speech and Silence. Across the Abyss of Silence comes the Primal Speech. The Divine Ones here referred to are the Aeons in the Atziluthic World. These formulae of knowledge are designed in terms cognizable to us in the lower world.

Eheieh - implicit and explicit sound. “Every being pronounces all its existence, the Name of the Lord of Life, by inspiration and expiration.”

Macroprosopus is Aima and Abba, Mother - Father. The two nostrils pass up and down the two breaths, as through the two Great Pillars. These throw all things into vibration; compare the Rashith ha-Gilgalim. Piercing of the Dragon’s Coils suggests freeing of Malkuth, which is also referred to as the Washing of the Garments of the Queen, the Inferior Mother. Then comes the Breaking Forth of the Light. Over Malkuth as Guardians are Metatron and Sandalphon as the Two Pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or Presence between the Kerubim.

THE PARTICULAR EXORDIUM

The Borniess Ones of Time referred to are those Coruscations of the Divine Light which are above Kether of Atziluth. In such Supernal Realms, the Am Soph, though negative to us, is there intensely positive. Thence came forth the Gods, the Voice, the Aeons, and the Name.

The Egyptian Gods are generally most differentiated by their Crowns: Amen-Ra by the high feathers, Mo-ooth (Maut) has the same headdress as Horus. She corresponds to Aima Elohim. The high Hermes-Thoth has the same headdress as Amoun Kneph, the Sacred Spirit. Remember that Thoth, Truth, has two aspects - the higher and the lower. The higher is Absolute, the lower is suitable to human comprehension. To tell the higher form of a truth to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

The Forms of Thmaah. There are four forms of spelling for the Goddess Thma-Est whereby she is attributable to the Four Letters of the Name, and therewith to the Elements and the Tree.

Fire. Chokmah. Yod. Thma-oe-Sh.

Water. Binah. Heh. Thma-oe-Tt.

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Air. Tiphareth. Van. Thm-a-oe-St.
Earth, Malkuth, Heh (final). Thm-a-Oe.
(The Middle Pillar)

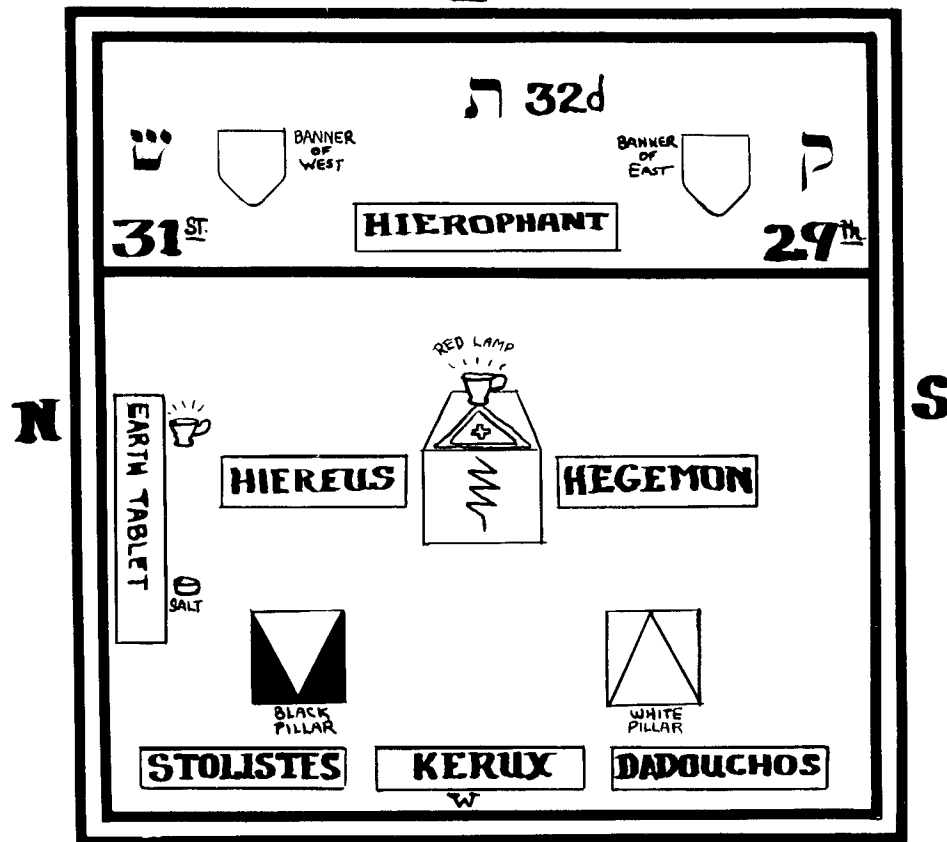
In the Equinox Ceremony, the Hegemon is Air, Spirit, and the principal officer. She reconciles from East to West, and from North to South, and in a circular formula.

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1 = 10
Zelator Grade

Part I

E



Part I

OPENING OF THE ZELATOR GRADE

(The members, having assembled and robed, each is seated in his proper place).

Hiereus:

(Knock)

All rise.

Hiero:

(Sitting) Fraters and Sorors of the Zelator Grade of the Golden Dawn, assist me to open the Temple in the Grade of Zelator. Frater Kerux, see that the Temple is properly guarded.

Kerux:

Knocks, without opening the door.

Sentinel

(Knocks)

Kerux:

Very Honored Hierophant, the Temple is properly guarded.

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Hiero:

Honored Hiererus, see that none below the Grade of Zelator is present.

Hiereus:

Fraters and Sorors, give the signs of Zelator.

All give signs of Zelator.

Hiereus:

(Gives sign.) Very Honored Hierophant, no one below the Grade of Zelator is now present.

Hiero:

(Gives sign.) Purify and consecrate the Temple with Water and with Fire.

Kerux:

Advances between the Pillars.

Stol:

Moves to North side of Black Pillar.

Dad:

Moves to South side of White Pillar.

Kerux:

Stol:

Dad:

Move together to the center of the Hall and face East. All salute.

Dad:

Makes sign of the cross with censer and swings forward 3 times and says: I consecrate with Fire.

Stol:

Makes Cross with Cup, and sprinkles with water three times towards East, saying: I purify with Water.

Kerux:

Salutes Zelator sign.

Kerux:

The Temple is cleansed.

Kerux:

Stol:

Dad:

Return to place, Kerux leading and passing with Neophyte sign.

Hiero:

Let the Element of this Grade be named that it may be awakened in the spheres of those present and in the sphere of the Order.

Heg:

The Element of Earth.

Hiereus:

(Knocks) Let us adore the Lord and King of Earth.

All face East.

Hiero:

ADONAI HA-ARETZ. ADONAI MELEKH. Unto Thee be the Kingdom and the Power *(cross on self)* and the Glory. *(He makes Cross and Circle with Scepter before him as he says MALKUTH, etc.)*

MALKUTH, GEBURAH, GEDULAH. The Rose of Sharon and the Lily of the Valley, Amen.

All give Zelator Signs.

Kerux:

Moves to altar picks up salt and goes to North, and sprinkles Salt before the Tablet, saying:

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Kerux:

Let the Earth Adore Adonai!

Kerux:

Places salt before the Tablet of the North.

Hiero:

Leaves his place and goes to North. He stands facing the center of the Tablet of the North.

Kerux:

Falls in behind Hierophant.

Hiereus:

Moves to the right of Hiero.

Heg:

Moves to left of Hiero.

Stol:

Falls in behind Hiereus.

Dad:

Falls in behind Hegemon.

All Officers face North.

Hiero:

Makes sign in front of, and concentric with Tablet of the North, an invoking Pentagram of Earth, saying:

Hiero:

And the Elohim said, Let us make Adam in our Image, after our likeness and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth over the Earth. And the Elohim created Eth Ha-Adam in their Own Image, in the Image of the Elohim created they them. In the name of ADONAI MELEKH and the Bride and Queen of the Kingdom, Spirits of Earth adore Adonai!

Hiero:

Hands his Scepter to Hiereus and, takes the Sword of Hiereus, makes the Ox in center of Pentagram, saying:

Hiero:

In the Name of Auriel, the Great Archangel of Earth, and by the sign of the head of the Ox - Spirits of Earth, adore Adonai!

Hiero:

Returns Sword to Hiereus and takes Miter-headed Scepter from Hegemon and makes Cross in the air, saying:

Hiero:

In the Names and letters of the Great Northern Quadrangle, Spirits of Earth, adore Adonai!

Hiero:

Returns Scepter to Hegemon, and takes Cup from Stolistes, making Cross, and sprinkling thrice to North, saying:

Hiero:

In the Three Great Secret Names of God, borne upon the Banners of the North - EMOR DIAL HECTEGA - Spirits of Earth, adore Adonai!

Hiero:

Returns Cup to Stolistes and takes Censer from Dadouchos, and making three forward swings, says:

Hiero:

In the name of IC ZOD HEH CHAL, Great King of the North, Spirits of Earth adore Adonai!

Hiero:

Returns Censer to Dadouchos, and takes back Scepter from Hiereus, returns to Throne.

All Officers return to places.

Hiero:

In the name of ADONAI HA-ARETZ, I declare this Temple duly opened in the Grade of Zelator.

Hiero:

(Knocks 4, 3, 3)

Heg:

(Knocks 4, 3, 3)

Hiereus:

(Knocks 4, 3, 3)

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ADVANCEMENT -- FIRST PART

(Hierophant sits East of Altar, Hiereus sits North, and Hegemon sits South, Stolistes sits North West, Kerux sits West and Dadouchos sits South West)

Hiero:

Fraters and Sorors, our Frater (Sorer) having made such progress in the Paths of Occult Science as has enabled him (her) to pass an examination in the required knowledge, is now eligible for advancement to this Grade, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to admit him (her) in due form. Honored Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

Heg:

Salutes with the Zelator sign, and leaves the room by South and West.

Sentinel:

Prepares Neophyte who wears sash of Neophyte grade and is blindfolded. He carries the Fylfot Cross in right hand.

Heg:

Instructs Neophyte in knocks of the Grade.

Kerux:

Opens the door to be just ajar.)

Heg:

Let me enter the Portal of Wisdom.

Kerux:

I will.

Kerux:

Opens door and admits them.

Sentinel:

Turns down lights.

Hiero:

Except Adonai build the house, their labor is but lost that build it. Except Adonai keep the City, the Watchman waketh in vain. Frater (Sorer) Neophyte, by what aid dost thou seek admission to the Grade of Zelator of the Golden Dawn?

Heg:

(For Neophyte) By the guidance of Adonai; by the possession of the necessary knowledge; by the dispensation of the Greatly Honored Chiefs of the Second Order; by the signs and tokens of the Zelator Grade. By this symbol of the Hermetic Cross.

Kerux:

Takes Cross from him places it on the Altar and returns to place.

Hiero:

Give the step and signs of a Neophyte. *(Neophyte gives them).*

Hiero:

Frater Kerux, receive from the Neophyte the Token, Grand Word, and Password of the Neophyte Grade.

Kerux:

Places himself in front of Neophyte and says:

Kerux:

Give me the grip of the Neophyte.

(Done)

Kerux:

Give me the Word.

(Done)

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Kerux:

Give me the Password.

(Done)

Kerux:

Having received it, he turns to Hiero, gives Grade Salute, and says:

Kerux:

Very Honored Hierophant, I have received them.

Hiero:

(To Hegemon) Lead the Neophyte to the West and set him between the Mystic Pillars, with his face towards the East.

Heg:

Places Neophyte between the Pillars, and remains behind him.

Hiero:

Frater (Sorer).. will you pledge yourself to maintain the same secrecy regarding the Mysteries of this Grade as you are pledged to maintain regarding those of the Neophyte Grade - never to reveal them to the World, and not even to confer them upon a Neophyte without a dispensation from the Greatly Honored Chiefs of the Second Order?

Neo:

I will.

Hiero:

Then you will kneel on both your knees, lay your right hand on the ground, and say: - I swear by the Earth whereon I kneel. *(Done)* Let the symbol of blindness be removed.

Heg:

Unbinds Neophyte's eyes.

Sentinel:

Turns up lights.

Heg:

Goes back to his proper place.

Neophyte:

Remains kneeling between the Pillars with his hand on the ground.

Kerux:

Takes the Salt from before the Tablet of the North, and passing round the Altar with Sol stands in front of Neophyte facing him and holds the Salt in front of him.

Hiero:

Take Salt with your left hand and cast it to the North; say Let the Powers of Earth witness my pledge.

(Done.)

Kerux:

Replaces Salt, and returns to his place.

Hiero:

Let the Neophyte rise and let him be purified with Water and consecrated with Fire, in confirmation of his pledge, and in the Name of the Lord of the Universe.

Dad:

Moves forward round South Pillar, stands before Neophyte and makes three forward swings of censer, saying:

Dad:

In the name of the Lord of the Universe I consecrate thee with Fire.

Dad:

Returns by way he came.

Stol:

Moves round North Pillar, stands before Neophyte, makes cross on forehead, sprinkles thrice, saying:

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Stol:

In the Name of the Lord of the Universe. I purify thee with Water.

Stol:

Returns to place as he came.

Hiero:

The Zelator Grade is a preparation for other Grades, a threshold before our discipline, and it shows by its imagery, the Light of the Hidden Knowledge dawning in the Darkness of Creation; and you are now to begin to analyze and comprehend the Nature of that Light. To this end, you stand between the Pillars, in the Gateway where the secrets of the Neophyte Grade were communicated to you. Prepare to enter the Immeasurable region. And Tetragramaton Elohim planted a Garden Eastward in Eden, and out of the ground made Tetragramaton Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the Garden, and the Tree of Knowledge of Good and of Evil. This is the Tree that has two Paths, and it is the Tenth Sephira Malkuth, and it has about it seven Columns, and the Four Splendors whirl around it as in the Vision of the Mercabah of Ezekiel; and from Gedulah it derives an influx of Mercy, and from Geburah an influx of Severity and the Tree of the Knowledge of Good and of Evil shall it be until it is united with the Supernals in Daath. But the good which is under it is called the Archangel Metatron, and the Evil is called the Archangel Samael, and between them lies the straight and narrow way where the Archangel Sandalphon keeps watch. The Souls and the Angels are above its branches, and the Qlippoth or Demons dwell under its roots. Let the Neophyte enter the Pathway of Evil.

Kerux:

Takes his place in front of Neophyte, leads him in a N.E. direction towards the Hiereus, halts and steps out of the direct line between Hiereus and Neophyte.

Hiereus:

Whence comest thou?

Kerux:

I come from between the two Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hiereus:

And the Great Angel Samael answered, and said: I am the Prince of Darkness and of night. The foolish and rebellious gaze upon the face of the created World, and find therein nothing but terror and obscurity. It is to them the Terror of Darkness and they are as drunken men stumbling in the Darkness. Return, for thou canst not pass by.

Kerux:

Leads Neophyte back as he came, to between the Pillars.

Hiero:

Let the Neophyte enter the Pathway of Good.

Kerux:

Leads Neophyte S.E., and halts opposite Hegemon, stepping aside from before Neophyte.

Heg:

Whence comest thou?

Kerux:

I come from between the Pillars, and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Heg:

The Great Angel Metatron answered, and said: I am the Angel of the Presence divine. The Wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling Image. Return, for thou canst not pass by.

Kerux:

Turns and leads Neophyte back between the Pillars.

Hiero:

Let the Neophyte enter the straight and narrow Pathway which turns neither to the right hand nor to the left hand.

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Kerux:

Leads Neophyte directly up center of Hall until he is near the Altar, halts, steps aside from before Neophyte, leaving him to face Altar unobstructed.

Hiereus:

Heg:

Cross Scepter and Sword before altar.

Hiereus:

Heg:

Whence comest thou?

Kerux:

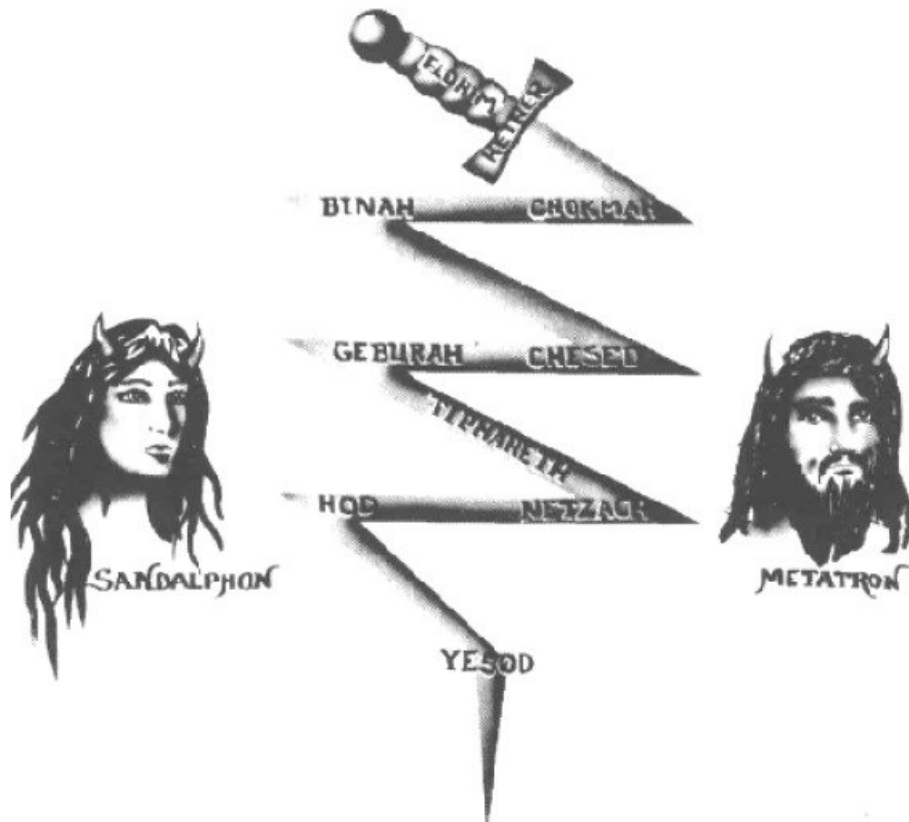
I come from between the Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hiero:

Advances to East of Altar with Scepter, which he thrusts between Sword of Hiereus and Scepter of Hegemon and raising it to an angle of 45 degrees.

Hiero:

But the Great Angel Sandalphon said: I am the reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in Darkness and in blinding Light. I am the left hand Kerub of the Ark and the Feminine Power, as Metatron is the right hand Kerub and the Masculine Power, and I prepare the way to the Celestial Light.



THE FLAMING SWORD WITH KERUBS

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Heg:

Hiereus:

Step back to South and North of Altar respectively.

Hiero:

Takes Neophyte by right hand with his left, and pointing to the Altar and diagram says:

Hiero:

And Tetragramaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the Path of the Tree of Life, for He has created Nature that Man being cast out of Eden may not fall into the Void. He has bound Man with the Stars as with a chain. He allures him with Scattered Fragments of the Divine Body in bird and beast and flower, and He laments over him in the Wind and in the Sea and in the birds. When the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become Infinite and Holy. Receive now the secrets of this Grade. The step is thus given 6 by 6 showing you have passed the threshold. The Sign is given by raising the right hand to an angle of 45 degrees. It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The Token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the Ten Sephiroth. The Word is ADONAI HA-ARETZ, and means Adonai the Lord of the Earth, to which Element this Grade is allotted. The Mystic Number is 55, and from it is formed the Password Nun He. It means Ornament, and when given is lettered separately. The Badge of this Grade, is the sash of the Neophyte with the narrow white border, a red cross within the Triangle, and the number 1 within a circle and 10 within a square, one on each side of the triangle.

Hiero:

Invests Neophyte with the sash, and points out the Three Portals, saying:

Hiero:

The Three Portals facing you in the East, are the Gates of the Paths leading to the three further Grades, which with the Zelator and the Neophyte forms the first and lowest Order of our Fraternity. Furthermore, they represent the Paths which connect the Tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph and Shin make the word Quesheth a Bow, the reflection of the Rainbow of Promise stretched over our Earth, and which is about the Throne of God.

(Hegemon points out the Flaming Sword, saying:)

Heg:

This drawing of the Flaming Sword of the Kerubim, is a representation of the Guardians of the Gates of Eden, just as the Hiereus and Hegemon symbolize the Two Paths of the Tree of the Knowledge of Good and of Evil.

Hiereus:

In this Grade, the red Cross is placed within the White Triangle upon the Altar, and it is thus the symbol of the Banner of the West. The Triangle refers to the Three Paths and the Cross to the Hidden Knowledge. The Cross and the Triangle together represent Life and Light.

Hiero:

Points out the Tablet of the North, saying:

Hiero:

This Grade is especially referred to the element of Earth, and therefore, one of its

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principal emblems is the Great Watch Tower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The Mystic letters upon it form various Divine and Angelic Names, in what our tradition calls the Angelic secret language. From it are drawn the Three Holy Secret Names of God EMOR DIAL HECTEGA which are borne upon the Banners of the North, and there are also numberless names of Angels, Archangels, and Spirits ruling the Element of Earth.

Kerux:

Comes forward retrieves Fylfot Cross from Altar and hands it to Hierophant.

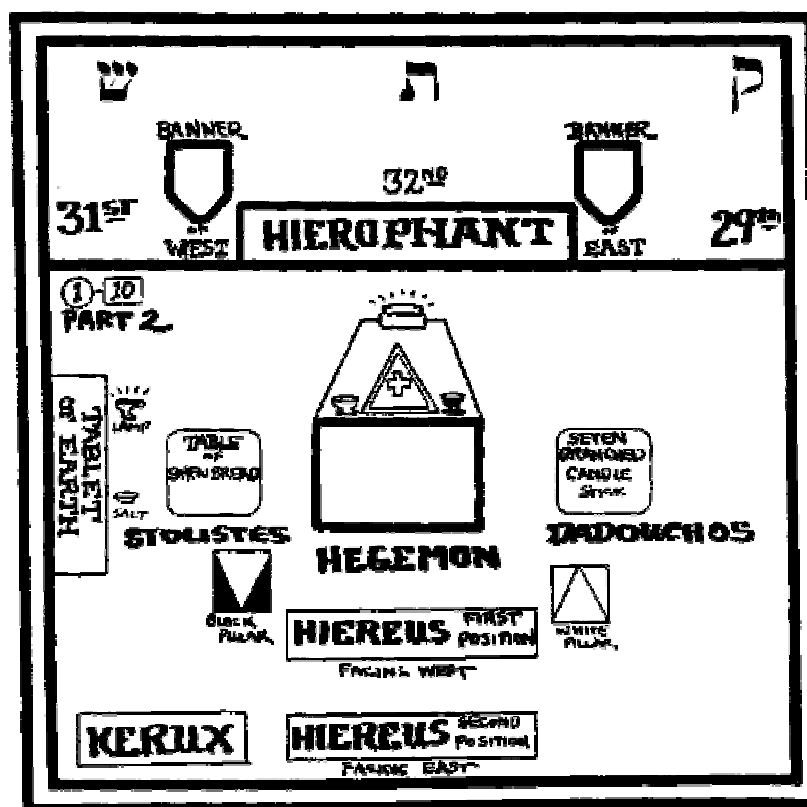
Hiero:

The Hermetic Cross, which is also called Fylfot, Hammer of Thor, and Swastika, is formed of 17 Squares out of a square of 25 lesser squares. These 17 represent the Sun, the Four Elements, and the Twelve Signs of the zodiac. In this Grade, the lights on the Pillars are unshaded, showing that you have quitted the Darkness of the outer world. You will leave the Temple for a short time.

Kerux:

Escorts Neophyte out of Temple, instructs Neophyte in knocks and returns to Temple entrance.

Part II



THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Hiero:

Frater Kerux, when the Neophyte gives the proper alarm, you will admit him. Fraters Stolistes and Dadouchos, assist the Kerux in the reception.

Stol:

Dad:

Take up positions so as to face Neophyte as he enters Hall.

Kerux:

Opens door and admits Neophyte, but does not stand in front of him.

Hiero:

Frater, as in the Grade of Neophyte, you came out of the World to the Gateway of Hidden Knowledge, so in this Grade you pass through the Gateway and come into the Holy Place. You are now in the court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the sacrifices of animals, which symbolized the Qlippoth or Evil Demons who inhabit the plane contiguous to and below the Material Universe.

Dad:

Makes Cross in air with Censer, and censes Neophyte in silence with three forward swings.

Hiero:

Between the Altar and the entrance into the Holy Place, stood the Laver of Brass wherein the priests washed before entering the Tabernacle. It was the symbol of the Waters of Creation.

Stol:

Makes cross with water on Neophyte's forehead and sprinkles thrice in silence.

Hiero:

Having made offering at the altar of Burnt Sacrifice, and having been cleansed at the Laver of Brass, the Priest then entered the Holy Place.

Kerux:

Takes Neophyte behind Pillars to North and removes the chair.

Stol:

Dad:

Return to their places.

Hiereus:

Takes his stand between the Pillars facing Neophyte. He guards the Path with his Sword and says:

Hiereus:

Thou canst not pass the Gateway which is between the Pillars, unless thou canst give the Signs and Words of a Neophyte.

(Done)

Kerux:

Instructs Neophyte to advance to a position between the Pillars.

Hiereus:

Returns to his place.

Heg:

Comes forward, stands East of Pillars, facing Neophyte, and bars the way into the Temple with Scepter, saying:

Heg:

Thou canst not enter the Holy Place, unless thou canst give the Sign and Grip of a Zelator.

(Done)

Kerux:

Resumes his seat after handing Neophyte over to charge of Hegemon. Hegemon leads Neophyte to North, and says:

Heg:

To the Northern side of the Holy Place, stood the Table of Shewbread. The drawing before you represents

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its occult meaning. On it twelve leaves were laid as emblems of the Bread of life, and it is an image of the Mystery of the Rose of Creation. The 12 circles are the 12 Signs of the Zodiac, while the Lamp in the center is symbolic of the Sun, which is the source of heat and life. The four Triangles whose twelve angles each touch one of the 12 circles are those of Fire, Earth, Air, and Water, and allude to the four Triplicities of the Zodiacal Signs. The Triangle inscribed within each of the 12 circles, alludes to the 3 Decanates, or phases of ten degrees of each sign. On one side of each Triangle is the Permutation of the Divine Name YOD HEH VAU HEH, which is referred to that particular sign, while in the opposite side of it is the name of one of the 12 Tribes which is also attributed to it. Now the 22 sounds and letters of the Hebrew Alphabet are the foundation of all things. Three Mothers, Seven Double and Twelve Singles. The Twelve Single letters are allotted to the 12 directions in space, and those diverge to Infinity, and are in the arms of the Eternal. These Twelve Letters He designed and combined, and fortified with them the Twelve Celestial Constellations of the Zodiac. They are over the Universe as a King upon his throne, and they are in the revolution of the year as a King traversing his dominions, and they are in the heart of man as a King in warfare. And the Twelve Leaves are the images of those ideas, and are the outer petals of the Rose; while within are the Four Archangels ruling over the Four Quarters, and the Kerubic emblems of the Lion, Man, Bull and Eagle. Around the great central Lamp which is an image of the Sun, is the Great Mother of Heaven, symbolized by the letter Heh, the first of the Single letters, and by its number 5, the Pentagram, Malkah the Bride, ruling in her Kingdom Malkuth, crowned with a crown of Twelve Stars. These Twelve Circles further represent the 12 Foundations of the Holy City of the Apocalypse while in Christian Symbolism the Sun and the Twelve Signs are referred to Christ and His Twelve Apostles.

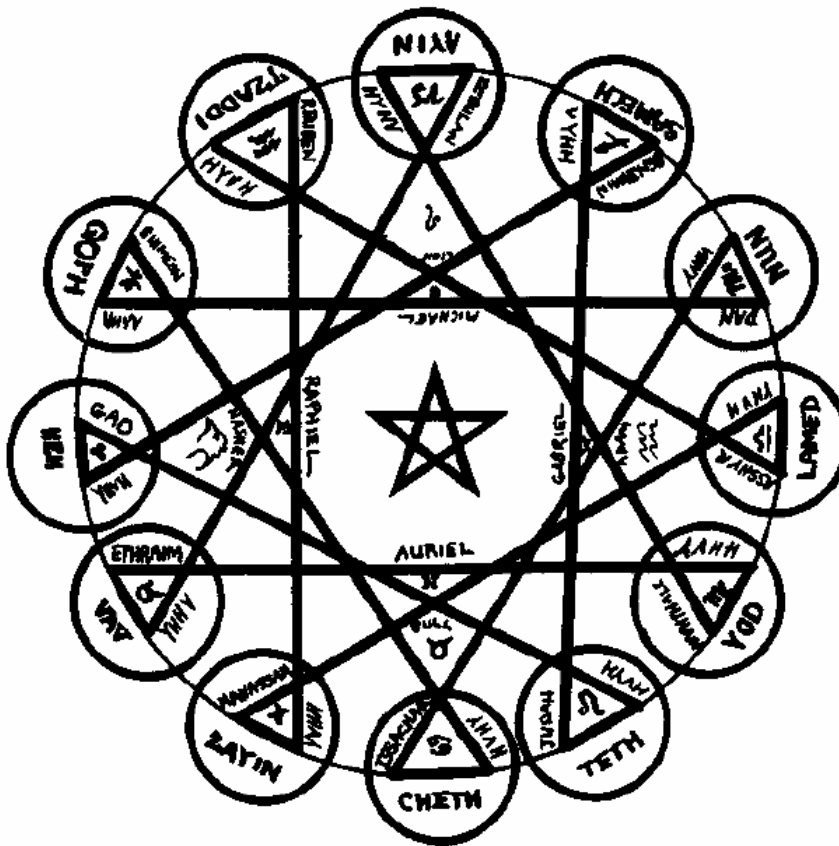


TABLE OF SHEWBREAD

Heg:

Leads Neophyte to Hiereus and then returns to his place and is seated.

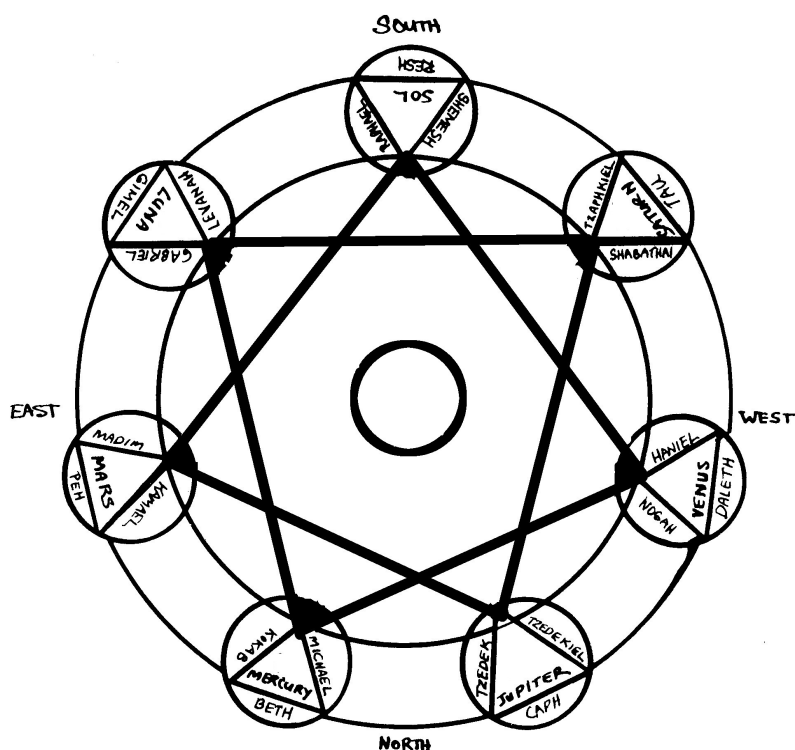
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Hiereus:

Leads Neophyte to the South, and says:

Hiereus:

On the Southern side of the Holy Place stood the Seven Branched Candlestick, wherein was burned pure olive oil. It is an image of the Mystery of the Elohim, the Seven Creative Ideas. The symbolic drawing before you represents its occult meaning. The Seven Circles which surround the Heptagram, represent the Seven Planets and the Seven Qabalistic Palaces of Assiah, the Material world - which answer to the Seven Apocalyptic Churches which are in Asia or Assiah - as these again allude to the Seven Lamps before the Throne on another Plane. Within each circle is a triangle to represent the Three Fold Creative Idea operating in all things. On the righthand side of each is the Hebrew Name of the Angel who governs the Planet; on the left side is the Hebrew name of the sphere of the Planet itself; while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew Alphabet which refer to the Seven Planets. The Seven Double letters of the Hebrew alphabet have each two sounds associated with them, one hard, and one soft. They are called Double, because each letter represents a contrary or permutation, thus: Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grace and Indignity; Fertility and Solitude; Power and Servitude. These Seven letters point out 7 localities: Zenith, Nadir, East, West, North, South, and the Place of Holiness in the midst sustaining all things. The Archetypal Creator designed, produced, combined and formed with them the Planets of the Universe, the Days of the Week, and in Man, the Gate of the Soul. He has loved and blessed the number 7 more than all things under His Throne, The powers of these 7 letters are also shown forth in the 7 Palaces of Assiah and the Seven Stars of that Vision are the 7 Archangels who rule them.



Hiereus:

Leads Neophyte to W. of Altar, and returns to his place, and is seated.

Hiero:

Moves to East of Altar, takes censer from Altar, and holding it with chain short, makes cross and three forward swings, replaces it, and says:

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Hiero:

Before the veil of the Holy of Holies, stood the Altar of incense, of which this altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is Spiritual. The sides of the Altar, together with the top and bottom, consist of ten squares, thus symbolizing the Ten Sephiroth of which the basal one is Malkuth, the realization of the rest upon the material plane, behind which the others are 'concealed. For were this double cube raised in the air immediately above your head, you would but see the single square forming the lowest side, the others from their position being concealed from you. Just so, behind the material Universe, lies the concealed form of the Majesty of God. The Altar of Incense was overlaid with Gold to represent the highest degree of purity, but the Altar before you is black to represent the terrestrial Earth. Learn then, to separate the pure from the impure, and refine the Gold of the Spirit from the Black Dragon, the corruptible body. Upon the Cubical Altar, were Fire, Water, and. Incense Three Mother Letters of the Hebrew Alphabet; Aleph, Mem, and Shin. Mem is silent, Shin; is Sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great Mystery, very admirable and recondite. The Fire produced the Heavens, the Water, the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk. I now confer upon you the Mystic Title of Periclinus-de Faustis, which signifies that on this Earth you are in a wilderness, far from the Garden of the Happy. And give you the symbol of ARETZ which is the Hebrew name for Earth, to which the Grade of Zelator is

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referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying Searcher of Athor, Goddess of Nature; but others assign to it the meaning of the zealous student whose first duty was to blow the Athanor or fire which heated the Crucible of the Alchemist.

Hiero:

Resumes seat on Dais.

Kerux:

Leads new Zelator to seat in North West.

Hiero:

Frater Kerux, you have my command to declare that our Frater has been duly admitted to the Grade of Zelator.

Kerux:

Comes to N.W of Hierophant, faces West, raises Wand and says:

Kerux:

In the name of ADONAI MELEKH, and by command of the Very Honored Hierophant, hear ye all that I proclaim that Frater (Name) has been duly admitted to the Grade of Zelator, and that he has obtained the Mystic Title of Periclinus (Pericline) de Faustis and the symbol of Aretz.

Kerux:

Returns to his place by E. saluting, and by S. and W.

Hiero:

In the Zelator Grade, the symbolism of the Tenth Sephirah Malkuth is especially shown, as well as the Tenth Path of the Sepher Yetzirah. Among other Mystic Titles, Malkuth is called SHAAR, the Gate, which by metathesis becomes ASHUR, meaning the number Ten. Also, in Chaldee it is called THRAA, the Gate, which has the same number as the Great Name ADONAI, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called the Gate of Death, The Gate of Tears, and the Gate of Justice, the Gate of Prayer, and The Gate of the Daughter of the Mighty Ones. It is also called The Gate of the Garden of Eden and the Inferior Mother, and in Christian symbolism, it is connected with the Three Holy Women at the foot of the Cross. The Tenth Path of the Sepher Yetzirah which answereth to Malkuth is called The Resplendent Intelligence, because it exalts above every head and sitteth upon the Throne of Binah. It illuminateth the Splendor of all the Lights, the Zohar ME-OU ROTH and causeth the current of the Divine Influx to descend from the Prince of Countenances, the Great Archangel Metatron. Frater (Name) before you can be eligible for advancement to the next Grade of Theoricus you will be required to pass an examination in certain subjects. 1) The names and alchemical symbols of the three principles of nature. 2) The metals attributed in alchemy to the seven planets. 3) The names of the alchemical particular principles, the Sun and Moon of the Philosophers, the Green Lion, the King and Queen. 4) The names and astrological value of the Twelve Houses of Heaven. 5) The names, astrological symbols and values of the aspects of the planets. 6) The meaning of the Querent and Quesited. 7) The four great classes of astrology. 8) The arrangement of the ten Sephiroth, Hebrew and English, in the Tree of Life. This is especially important. 9) The three pillars of the same. 10) The names of the four orders of Elemental Spirits. 1) The names and descriptions of the Kerubim. 12) The meaning of the Laver and Great Altar of Burnt Offerings of the Sacrifice and of the Qlipboth or Shells. 13) The names of the ten Heavens of Assiah, in Hebrew and English. 14) The names of the four Qabalistic Worlds, Hebrew and English. 15) The names of the twenty two Tarot Trumps and Four Suits. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the Officer in charge.

Hiero:

Fraters and Sorors, assist me to close this Temple in the Grade of Zelator.

All rise.

Hiero:

Frater Kerux, see that the Temple is properly guarded.

Kerux:

On inner side of the door, knocks.

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Sentinel:

(Knocks.)

Kerux:

Very Honored Hierophant, the Temple is properly guarded.

Hiero:

Let us adore the Lord and King of Earth.

All face East.

Hiero:

ADONAI HA-ARETZ, ADONAI MELEKH, Blessed be Thy Name unto the countless ages. Amen.

All give sign and face East.

Hiero:

Leaves his Throne and passes to the North, standing before the Tablet of the North.

Hiereus:

Moves to right of Hierophant.

Heg:

Moves to left of Hierophant.

Kerux:

Moves behind Hierophant.

Stol:

Falls in behind Hiereus.

Dad:

Falls in behind Hegemon.

Hiero:

Let us rehearse the prayer of the Earth Spirits. O Invisible King, Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou Whose Name shaketh the Arches of the World, Thou who causest the Seven Metals to flow in the veins of the rocks, King of the Seven Lights, Rewarder of the subterranean Workers, lead us into the desirable Air and into the Realm of Splendor. We watch and we labor unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried Talismans, by the Axis of the Loadstone which passes through the center of the Earth. O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbridle and upraise our minds, enlarge our natures. O Stability and Motion! O Darkness veiled in Brilliance! O Day clothed in Night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness - O Golden Splendor! O Crown of Living and Harmonious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou Who hidest beneath the Earth in the Kingdom of Gems, the marvelous Seed of the Stars! Lire, reign and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Guardians. Depart ye in peace unto your abodes and habitations. May the blessing of Adonai

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ha-Aretz be upon you.

Hiero:

Makes Banishing Pentagram of Earth.

Hiero:

Be there peace between us and you, and be ye ready to come when ye are called.

All return to their places and face East.

Hiero:

In the Name of ADONAI MELEKH, I declare this Temple closed in the Grade of Zelator.

Hiero:

(Knocks 4, 3, 3)

Hiereus:

(Knocks 4, 3, 3)

Heg:

(Knocks 4, 3, 3) Candidate is led out by Hegemon.

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2 = 9

Theoricus Grade

Part I

TEMPLE OFFICERS

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamen, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamén, Sword.

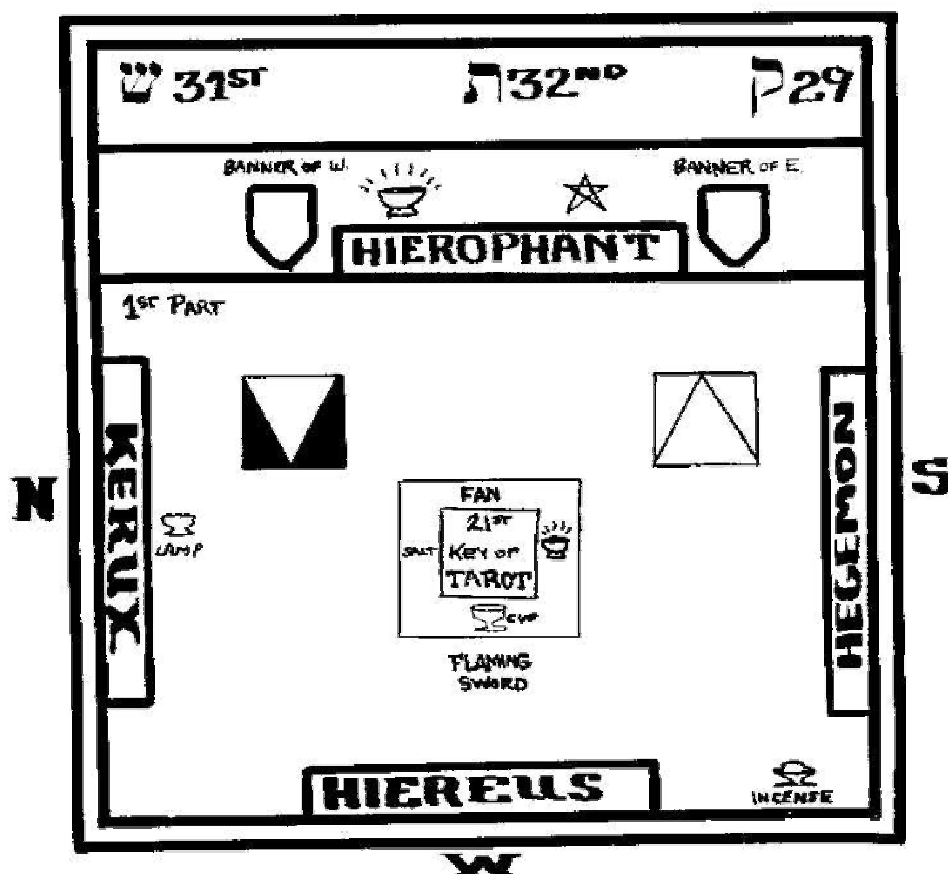
Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamen, Scepter.

Kerux: Black Robe, B&W Nemyss, Black Collar, Red Shoes, Lamen, White Lamp, Wand.

Sentinel: Black Robe, B&W Nemyss, Black Collar, Red Shoes, Lamén, Sword.

Candidate: Black Robe, Red Shoes, Sash, Red Rope, Hoodwink.

Part I



OPENING

(Temple arranged as in diagram for the 32nd Path. Members assembled and clothed. Lamp on Altar lighted. Members not taking office rise at the words. Let us adore the Lord and King of Air and face East, remaining so to the end of the invocation. They do the same at the closing, but otherwise do not move from their places.)

Hiero:

(Knocks) Fraters and Sorors of the Order of the Golden Dawn in the Outer, assist me to open the Temple in the grade of Theoricus. Frater Kerux, see that the Temple is properly guarded.

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Kerux:
(*Knock*)
Sentinel:
(*Knock*)
Kerux:
Very Honored Hierophant the Hall is properly guarded.
Hiero:
Honored Hiereus, see that none below the Grade of Theoricus is present.
Hiereus:
Fraters and Sorors give the signs of Theoricus
All Salute.
Hiereus:
(*Saluting*) Very Honored Hierophant all present have attained the Grade of Theoricus.
Hiero:
Honored Hegemon, to what particular element is this Grade attributed?
Heg:
To the Element of Air.
Hiero:
Honored Hiereus, to what Planet does this Grade especially refer?
Hiereus:
To the Moon.
Hiero:
What Path is attributed to this Grade, Honored Hegemon?
Heg:
The 32nd Path of Tau.
Hiero:
Honored Hiereus, to what does it allude?
Hiereus:
To the Universe as composed of the Four Elements, to the Kerubim, to the Qlipoth the Astral Plane and the reflection of the sphere of Saturn.
All rise and face East
Hiero:
Let us adore the Lord and King of Air.
Hiero:
Making invoking Pentagram and Circle with Scepter towards East.
Hiero:
SHADDAI EL CHAI, Almighty and Everlasting be Thy Name, ever magnified in the Life of All. Amen
All salute.
Hierophant remains facing East.
Hiereus:
Moves to Altar and halts.
Heg:
Kerux:
Move to East and stand on the right and left rear of the Hierophant respectively and outside the Pillars.
All face East.
Hiero:
Makes Invoking Pentagram with his Scepter in the Air in front of the Tablet of Air.
Hiero:
And Elohim said Let us make Adam in our Image, after our likeness, and let them have dominion over the fowl of the Air. In the Name of YOD HEH VAU HEH, and in the Names of S HADDAI EL CHAI, Spirits of Air adore your Creator.

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Hiero:

Taking Pentacle from before the Tablet, and making therewith the sign Aquarius in the air before it.

Hiero:

In the Name of Raphael the Great Archangel of Air and in the Sign of the head of the Man, Spirits of Air adore your Creator.

Hiero:

Make the Sign of the Cross with the Pentacle.

Hiero:

In the Names and letters of the Great Eastern Quadrangle revealed unto Enoch by the Angel Ave, Spirits of Air, adore your Creator.

Hiero:

Holding Pentacle on high.

Hiero:

In the three Great Secret names of God borne on the Banners of the East, ORO IBAH AOZPI Spirits of Air, adore your Creator.

Hiero:

Replaces pentacle.

All return to places.

Hiero:

In the Name of SHADDAI EL CHAI, I declare the Temple opened in the Grade of Theoricus.

Hiero:

(Knock 3, 3, 3)

Hiereus:

(Knock 3, 3, 3)

Heg:

(Knock 3, 3, 3.)

(Temple is darkened)

Hiero:

Fraters and Sorors, our Frater (Sorer) XYZ having made such progress in the paths of Occult Science as has enabled him (her) to pass the examination in the requisite knowledge, is now eligible for advancement to the Grade of Theoricus, and I have duly received a dispensation from the Great Honored Chiefs of the Second Order to advance him in due form. Honored Hegemon, superintend the preparation of the Zelator and give the customary alarm.

Kerux:

Places fan by Hierophant, lamp by Hegemon, Cup by Hiereus, salt by Kerux, at the right hand of the Officers seats, facing the same.

Heg:

Rises, salutes Hierophant, quits Temple, and sees that Zelator is prepared wearing sash of Zelator, hoodwinked and with solid cubical Greek Cross as shown, formed of 22 squares with letters of Hebrew alphabet written thereon in right hand.

Heg:

Takes Zelator by left hand and gives an alarm of 9 Knocks saying:

Heg:

Quit thou the material and seek the spiritual.

Kerux:

Opens door and admits them.

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Hiero:

Conduct the Zelator to the East.

Heg:

Places Zelator before the Pillars and places himself at Zelators right hand.

Kerux:

Moves to Zelators left hand.

Kerux:

Takes cubical cross from Zelator.

Hiero:

(To Zelator) Give me the Step, Sign, and Grip or Token, Grand Word, Mystic number and Password formed therefrom of the Grade of Zelator.

Zel:

Step left foot 6 inches right foot 6 inches.

Sign arm upward 45 degrees.

General Grip of first Order.

The Grand Word ADONAI HA-ARETZ. The number of the Password is 55. The Hebrew letters are Nun Heh.

Hiero:

Give me also the mystic title and symbol which you received in that Grade.

Zel:

Pereclinus de Faustis, Aretz.

Hiero:

Frater (Sorer) do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the 32nd Path and of the Grade of Theoricus which you have already sworn to maintain respecting those of the preceding Grades?

Zel:

I do.

Kerux:

Hands cubical cross to Candidate.

Hiero:

Then you will stretch your right hand holding the cubical cross towards Heaven and say I swear by the Firmament of Heaven.

Zel:

I swear by the firmament of heaven.

Hiero:

Let the hoodwink be removed.

Kerux:

Removes hoodwink.

Heg:

Returns to his place in South leaving Kerux in charge of Zelator.

Hiero:

Stretch forth your right hand holding the cubical cross toward the East in the position of the Zelator sign, saying: Let the Powers of Air witness my pledge.

Zel:

Let the powers of Air witness my pledge.

RITUAL OF 32nd PATH

Hiero:

(Knocks) Facing you are the Portals of the 31st, 32nd and 29th Paths, leading from the Grade of Zelator to the three other Grades which are beyond. The only Path open to you, however, is the 32nd which leads to the Grade of Theoricus, and which you must traverse before arriving at that Degree. Take in your right

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hand the Cubical Cross, and in your left hand the Banner of Light (*Gives candidate The Banner of East*) and follow your guide, Anubis the Guardian, who leads you from the material to the Spiritual.

Kerux:

Anubis the Guardian said unto the Aspirant, Let us enter the Presence of the Lords of Truth. Arise and follow me.

Kerux:

Leads Zelator between the columns, turns to the right and circumambulates the hall once.

Hiereus:

(*As they go round first time.*) The Sphinx of Egypt spake and said, I am the synthesis of the Elemental Forces, I am also the symbol of Man, I am Life and I am Death, I am the Child of the Night of Time.

As Kerux and Zelator approach East, the Hierophant steps from between the Pillars and bars the passage.

Hiero:

Takes Banner of the West in left hand, holds fan in right hand.

Hiero:

The Priest with the mask of Osiris spake and said Thou canst not pass the Gate of the Eastern heaven, unless thou canst tell me my Name.

Kerux:

(*For Candidate*). Thou art NU the Goddess of the Firmament of Air, Thou art HORMAKHU Lord of the Eastern Sun.

Hiero:

In what signs and symbols do ye come?

Kerux:

In the letter Aleph, in the Banner of Light, and the symbol of Equated Forces.

Hiero:

Falls back and signing the Aquarius Kerub before Zelator with fan.

Hiero:

In the Sign of the Man, Child of Air, thou art purified, pass thou on.

Hiero:

Gives Banner of West to Kerux.

Kerux:

Hands it to Hegemon as he passes him.

Kerux and Zelator circumambulate the Temple a second time, following the course of the Sun.

Heg:

As they go round second time Bars the way in south with red lamp in right hand and Banner of West in left hand.

Hiereus:

(*As they go round second time.*) I am Osiris the Soul in Twin aspect, united to the higher by purification; perfected in suffering; glorified through trial, I have come where the Great Gods are through the Power of the Mighty Name.

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Heg:

The Priest with the Mask of the Lion spake and said Thou canst not pass the Gate of the Southern Heaven unless thou canst tell me my Name.

Kerux:

(For Candidate). MAU, the Lion very powerful, Lord of Fire is thy name; thou art RA, the Sun in his strength.

Heg:

In what signs and symbols do ye come?

Kerux:

In the Letter Shin, in the Banner of the East, and the symbol of the Cubical Cross.

Heg:

Falls back and signing the Leo Kerub before Zelator with Lamp.

Heg:

In the sign of the Lion, Child of Fire, thou art purified, pass thou on.

Heg:

Takes the place of Kerux.

Kerux:

Returns to his seat in North.

Heg:

Leads Zelator round the Temple a third time giving the Banner of the West to Hiereus, as he passes.

Hiereus:

As they go round third time Bars the way in West with cup of Water in right hand and Banner of West in left hand.

Hiereus:

I have passed through the Gates of the Firmament, give me your hands for I am made as ye. Hail unto ye, ye Lords of Truth, for ye are the formers of the Soul. The Priest with the Mask of the Eagle spake and said Thou canst not pass the Gate of the Western heaven, unless thou canst tell me my Name.

Heg:

(For Candidate) HEKA, Mistress of HESAR, Ruler of Water is thy name; thou art TOUM, the setting Sun.

Hiereus:

In what signs and symbols do ye come?

Heg:

In the letter Mayim, in the Banner of Light, and the symbol of the Twenty two letters.

Hiereus:

Falls back and signing the Eagle Kerub before Zelator with cup of Water.

Hiereus:

In the sign of the Eagle, Child of Water, thou art purified, pass thou on.

Hiereus:

Gives Banner of West to Hegemon who leaves it with the Kerux as he passes him. Hegemon leads Candidate round the Temple for fourth time.

Kerux:

As they go round fourth time Bars the way in the North with plate of salt in right hand and Banner of West in left hand.

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Hiereus:

(As they go round fourth time.) O Lord of the Universe, Thou art above all things; and before Thee the Shadows of Night roll back and the Darkness hasteneth away.

Kerux:

The Priest with the mask of the Ox spake and said: Thou canst not pass the Gate of the Northern Heaven, unless thou canst tell me my Name.

Heg:

(For Candidate) SATEM in the abode of SHU, the Bull of Earth is thy name; thou art KHEPHRA, the Sun at Night.

Kerux:

In what signs and symbols do ye come?

Heg:

In the Letters Aleph, Mem and Shin; and in the symbols of the Banner and Cross.

Kerux:

Falls back and signing the Taurus Kerub before Zelator with plate of salt.

Kerux:

In the Sign of the head of the Ox, Child of the elements, thou art purified, pass thou on.

Heg:

Kerux:

Conduct Candidate to the foot of the Pillars.

Hiero:

Takes Banners and places them on their bases.

Heg:

Kerux:

Turn up the lights so as to make the Temple as light as usual, and return to their respective places. Fan, Lamp, Cup, and Salt are replaced by them on the Altar.

Hiero:

(Taking Cubical Cross from Candidate) The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally thus referring to the 22 Hebrew letters which are placed thereon. Twenty-two are the letters of the Eternal Voice; in the Vault of Heaven, in the depth of the Earth, in the Abyss of Water, in the all-presence of Fire; Heaven cannot speak their fullness, Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them through Water. He hath whirled them aloft in Fire; He hath sealed them in the air of Heaven; He hath distributed them through the Planets; He hath assigned unto them the 12 Constellations of the zodiac. *(Places Cubical Cross aside.)* The Thirty-second Path of the Sepher Yetzirah which answereth unto the Letter Tau is called the Administrative Intelligence and it is so called because it directeth and associateth in all their operations the Seven Planets, even all of them in their own due courses. To it therefore, is attributed the due knowledge of the Seven abodes of Assiah, the Material World, which are symbolized in the Apocalypse by the Seven Churches. It refers to the Universe as composed of the Four elements; to the Kerubim; to the Qlipboth, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative worlds, Assiah and Yetzirah, and necessarily passes through the Astral Plane, the abode of the elementals, the Qlipboth, and the Shells of the Dead. It is the rending of the Veil of the Tabernacle whereon the Kerubim and the Palm Trees were depicted; it is the passing of the Gate of Eden. *(Leads Zelator to the West of the Altar.)* These ideas are symbolically resumed in the representation of the twenty-first Key of the Tarot before you. Within the oval formed of the 72 circles is a female figure, nude save for a scarf which floats around her. She is crowned with the lunar crescent of Isis, and holds in each hand a wand, her legs form a cross. She is the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis of Nature now shown partly unveiled, the Great Feminine Kerubic Angel Sandalphon on the left hand of the Mercy Seat of the Ark. The two wands are the directing forces of the Positive and Negative currents. The Seven

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pointed Star or Heptagram alludes to the Seven Palaces of Assiah, the crossed legs to the Symbol of the Four Letters of the Name. The surmounting Crescent receives the Influences alike of Geburah and of Gedulah. She is the synthesis of the 32nd Path uniting Malkuth with Yesod. The oval of 72 small circles is the Schem-hamphorasch, or the 72 fold Name of the Deity. The 12 larger circles form the Zodiac. At the angles are the four Kerubim, which are the vivified Powers of the Letters of the Name Tetragramaton operating in the elements, through which you have just symbolically passed in the preceding ceremony. The Fan, Lamp, Cup and Salt represent the four elements themselves, whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes. Be thou therefore prompt and active as the sylphs, but avoid frivolity and caprice; be energetic and strong like the salamanders but avoid irritability and ferocity; be flexible and attentive to images like the undines, but avoid idleness and changeability; be laborious and patient like the gnomes but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. The Altar as in the preceding degrees represents the Material universe, and on its right is the Garden of Eden, symbolized by the Station of the Hegemon, and on its left is Gehenna the abode of the Shells symbolized by the Tablet of the Kerux. These Officers will now explain these drawings.

Hiero:

Returns to his place.

Heg:

Leads Candidate to his Tablet in The South.

Heg:

The drawing before you shows in part the Occult symbolism of the Garden of Eden and the Holy City of the Apocalypse. The Outer circle is the enclosing Paradisiacal Wall guarded by the Kerubim and the Flame, and the Seven Squares are the Seven Mansions thereof, or the Seven Spheres, wherein Tetragramaton Elohim planted every Tree which is pleasant and good for food symbolized by the Palm Trees wrought upon the Veil of the Tabernacle and the Door of the Holy of Holies in the Temple. But in the midst is the Tree of Life, the Throne of God, and the Lamb. Twelve are the foundations and twelve are the Gates, shown by the twelve entrances in the drawing. The four streams rising from one

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central fountain are the rivers of Eden, referring to the four elements proceeding from the Omnipresent Spirit.

Kerux:

Leads Candidate to his Tablet in the North.

Kerux:

The drawing before you represents the Seven Infernal Mansions and the four Seas. The first circle represents the Waters of Tears; the second circle represents the Waters of Creation; the third circle represents the Waters of Ocean; and the fourth circle represents the False Sea. In the inner circles are on the right hand the seven Earths, which are: 1) Aretz 2) Adamah 3) Gia 4) Neschia 5) Tziah 6) Arega and 7) Thebel or Cheled. On the left hand are the seven Infernal Habitations which are: 1) Sheol 2) Abaddon 3) Titahion 4) Bar Schauheth 5) Tzelmoth 6) Shaari Moth and 7) Gehinnon.

Hiero:

I have much pleasure in conferring upon you the title of Lord (Lady) of the 32nd Path. You will now quit the Temple for a short time, and on your return the ceremony of your reception in the Grade of Theoricus will be proceeded with.

Ceremony Of Theoricus Part II

TEMPLE OFFICERS

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamen, Scepter.

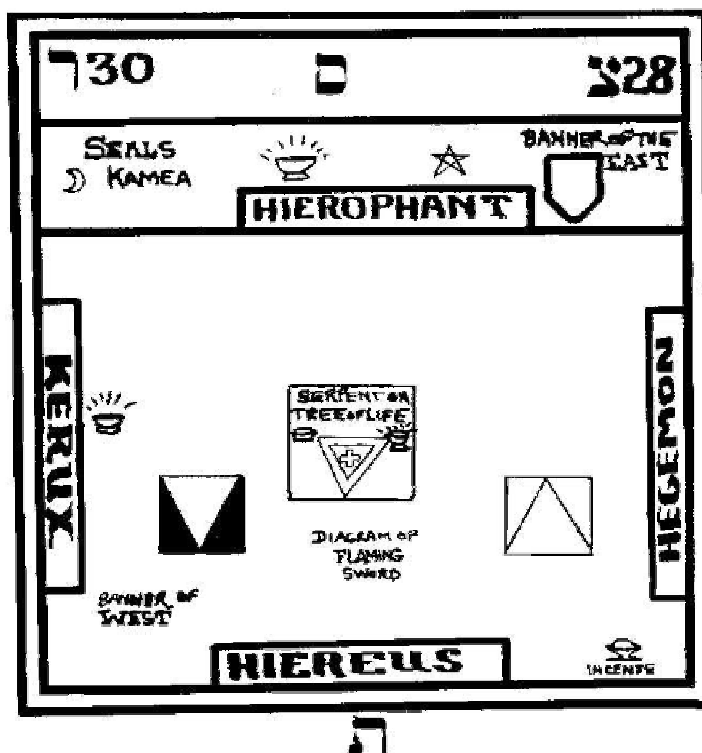
Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamen, Sword.

Hegemon: White Robe, White Nemyss, White Nemyss, Black Collar, Red Shoes, Lamen, Scepter.

Kerux: Black Robe, B&W Nemyss, Black Collar, Red Shoes, Lamen, White Lamp, Wand.

Sentinel: Black Robe, B&W Nemyss, Black Collar, Red Shoes, Lamen, Sword.

Candidate: Black Robe, Red Shoes, Sash.



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Hiero:

Frater Kerux, you have my command to instruct the Zelator in the proper alarm, and to present him with the necessary admission badge. Honored Hegemon, guard the Portal and admit them on giving the proper alarm.

Kerux:

Presents Candidate with necessary admission badge, Caduceus of Hermes and instructs him to give an alarm of 9 Knocks.

Heg:

Opens door and admits them.

Hiero:

(To Zelator) Frater (Sorer) XYZ as in the Zelator Grade there were given the symbolical representations of the Tree of Knowledge of Good and Evil, of the Garden of Eden and of the Holy Place; so in the Grade of Theoricus the Sanctum Sanctorum with the Ark and Kerubim is shown, as well as the Garden of Eden with which it coincides, while in the 32nd Path leading hereunto, through which you have just now symbolically passed, the Kerubic Guardians are represented and the Palm Trees or Trees of Progression in the Garden of Eden. Honored Hegemon, conduct the Zelator to the West, and place him thus before the Portal of the 32nd Path by which he has symbolically entered.

(Done.)

Zelator:

Faces to East.

Kerux:

Returns to his place.

Hiereus:

By what symbol dost thou enter herein?

Heg:

By the peculiar emblem of the Kerux, which is the Caduceus of Hermes.

Hiereus:

The Tree of Life and the Three Mother Letters are the keys wherewith to unlock the meaning of the Caduceus of Hermes. The upper part of the Wand rests on KETHER and the Wings stretch out unto CHOKMAH and BINAH, the three Supernal Sephiroth. The lower seven are embraced by the Serpents, whose heads fall upon CHESED and GEBURAH. They are the twin Serpents of Egypt, and the currents of astral light. Furthermore, the wings and the top of the wand form the letter Shin, the symbol of fire. The heads and upper halves of the serpents form Aleph, the symbol of Air, while their tails enclose Mem the symbol of Water. The Fire above, the Waters of Creation below, and the Air symbol vibrating between them.

Hiero:

Leaves his throne and comes to the West of Altar. Hegemon conducts Candidate to him and then returns to his place in the south.

Hiero:

The symbols before you represent alike the Garden of Eden and the Holy of Holies. Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism it is impossible here to enter, for it is the key of all things, when rightly understood. Upon each Sephira are written in Hebrew letters its Name, the Divine names ruling it, and those of the Angels and Archangels attributed to it. The connecting

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Paths are twenty two in number, and are distinguished by the twenty two letters of the Hebrew alphabet, making with the Ten Sephiroth themselves, the thirty two Paths of Wisdom of the Sepher Yetzirah. The course of the Hebrew letters as placed on the Paths forms, as you see, the symbol of the Serpent of Wisdom; while the natural succession of the Sephiroth forms the flaming Sword, and the course of the Lightning Flash, as shown in the drawing. The cross within the triangle, apex downwards placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the Triangle refer to the Three Sephiroth NETZACH, HOD and YESOD. The two Pillars right and left of the Tree are the symbols of Active and Passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the Wilderness, and the Hot and Moist natures are further marked by the Red Lamp and the Cup of Water. The Pillars further represent the two Kerubim of the Ark; the right Metatron, Male; the left Sandalphon Female. Above them ever burn the lamps of their Spiritual Essence, the Higher Life of which they are partakers in the Eternal Uncreated One. (*Giving Sign of Theoricus*) Glory be unto Thee, Lord of the Land of Life, for thy Splendor filleth the Universe. The Grade of Theoricus is referred to Yesod, as the Grade of Zelator is to Malkuth. The Path between them is assigned to the Letter Tau, whose Portal you now see in the West and through which you have just symbolically passed. To this Grade as to those preceding it certain Secret Signs, and Tokens are attributed. They consist of a sign, grip or token. Grand Word, Mystic Number and Pass Word formed therefrom; The sign is thus given - Raise the arms level with the shoulders, bend the elbows, arms upwards and hands bent outwards, as if supporting a weight. It represents you in the Path of Yesod, supporting the Pillars of Mercy and Severity; it is the sign of the classical Atlas, supporting the Universe upon his shoulders, whom Hercules had to emulate. It is the Isis of Nature supporting the Heavens. The grip is the general grip of the First Order. The Grand Word is a name of seven letters which means the Vast and Mighty One - SHADDAI EL CHAI. The mystic number is 45 and from it is formed the Pass Word which is Mem, Heh, Mah. It should be lettered separately when given. Unto this Grade and unto the Sephira Yesod the ninth Path of the Sepher Yetzirah is referred. It is called the Pure or clear Intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and amendeth the forming of their representation and disposeth their unities or Harmonies wherein they combine without mutilation or division. The distinguishing badge of the Grade which you will now be entitled to wear, is the sash of a Zelator with the addition of a white cross above the triangle and the numbers 2 and 9 within a circle and a square respectively left and right of its summit; and beneath the triangle the number 32 between two parallel narrow white lines. The meaning of the Tablet of Earth was explained to you in the preceding Grade.

Hiero:

Proceeds to East. Hegemon comes forward and guides Candidate to the East.

Hiero:

The three Portals facing you are the Gates of the Paths leading from the Grade. That on the right connects it with the Grade of Philosophus, that on the left with the Grade of

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Practicus, while the central one leads to the higher. This Grade is especially referred to the element of Air, and therefore the great Watch Tower or Terrestrial Tablet of the East forms one of its principal emblems. It is known as the first or Great Eastern Quadrangle or Tablet of Air, and it is one of the four great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the three Holy Secret Names of God ORO IBAH AOZPI which are borne upon the Banners of the East; and the numberless Divine and Angelic names which appertain unto the Element of Air. To the Moon also is this Grade related. Its Kamea or Mystical square is formed of 81 squares containing the numbers from 1 to 81 arranged so as to show the same sum each way. Its ruling numbers are 9, 81, 369 and 3321. This Tablet (*indicating it*) shows the mystical Seals and Names drawn from the Kamea of the Moon. The Seals are formed from lines drawn to and from certain numbers in the square. The name answering to 9 is Hod meaning Glory; that answering to 81 is Elim the plural of the Divine Name El, that answering to 369 is Chasmodai, the Spirit of the Moon. The other names are those of the Intelligences and Spirits of the Moon. On this Tablet are shown the meanings of the Lunar symbol when inscribed upon the Tree of Life. Thus its crescent in increase represents the side of Mercy; and its crescent in decrease the side of Severity; while at full it reflects the Sun of Tiphareth.

Hiero:

Resumes his seat.

Heg:

Conducts Candidate to Hiereus in The West.

Hiereus:

The Tablet before you shows the duplicated form of the alchemic Sephiroth. In the first the Metallic root is in Kether, Lead in Chokmah, Tin in Binah, Silver in Chesed, Gold in Geburah, Iron in Tiphareth, Netzach and Hod are the places of Hermaphroditical Brass, Yesod is Mercury and Malkuth is the Medicine of Metals. In the second form the Mercury, Sulphur and Salt are referred to the three Supernal Sephiroth, and the Metals to the seven lower but in a rather different order. For in all things as Supernal so Terrestrial, is the Tree of Life to be found, whether it be in animal, in vegetable or in mineral natures.

Heg:

Leads Candidate to his own Tablet in South.

Heg:

This Tablet shows you the Geometrical lineal Figures attributed to the Planets. They are thus referred: The Number 3 and the Triangle to Saturn. The Number 4 and the Square to Jupiter. The Number 5 and the Pentagon to Mars. The Number 6 and the Hexagram to the Sun. The Number 7 and the Heptagram to Venus. The Number 8 and the Octagram to Mercury. The Number 9 and the Enneagram to the Moon. Of these the heptagram and the octagram can be traced in two modes and the enneagram in three; the first in each case being most consonant to the nature of the Planet.

Heg:

Resumes his seat.

Kerux:

Comes forward and conducts the Candidate to his Tablet in the North.

Kerux:

Before you are represented the sixteen Figures of Geomancy, which are formed from all the combinations of single and double points in 4 lines which can possibly occur. Two are

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attributed to each of the seven Planets, and the remaining two to Caput and Cauda Draconis. Some of them are also attributed to Fire, others to Air, others to Earth and Water. They are also classed under the signs of the Zodiac.

Kerux:

Conducts Candidate to foot of Hierophant's throne in The East.

Hiero:

I now congratulate you upon having attained to the Grade of Theoricus, and in recognition thereof I confer upon you the Mystic title of Poraïos de Rejectis which means Brought from among the Rejected Ones and I give you the symbol of Ruach which is the Hebrew name for Air. Frater Kerux (*Knocks*) you have my command to declare that the Zelator has been duly advanced to the Grade of Theoricus.

Kerux:

In the Name of SHADDAI EL CHAI, and by command of the Very Honored Hierophant, hear ye all that I proclaim that our Frater(Soror) XYZ having made sufficient progress in the study of Occult sciences, has been duly advanced to the Grade of Theoricus, Lord (Lady) of the 32nd Path and that he (she) has received the Mystic title of Poraïos de Rejectis (Poraia) and the symbol of Ruach. Take your seat in the West.

Hiero:

Frater (Soror) XYZ before you are eligible for advancement to the next higher Grade you must be perfect in certain subjects, presented In a standard Knowledge Lecture. When you are perfect you must signify the same by letter to the Scribe as in the preceding Grades.

CLOSING

Hiero:

(*Knocks*) Fraters and Sorors assist me to close the Temple in the Grade of Theoricus. Frater Kerux, see that the Temple is properly guarded.

Kerux:

(*Knocks*)

Sentinel:

(*Knocks*)

Kerux:

Very Honored Hierophant, the Temple is properly guarded.

Hiero:

(*Knocks*) Let us adore the Lord and King of Air.

(*All face East.*)

ADORATION

Hiero:

SHADDAI EL CHAI, Almighty and Everliving, Blessed be Thy Name unto the Countless Ages. Amen.

All salute.

Hiero:

Making invoking Pentagram and Circle with Scepter towards East.

Hiero:

SHADDAI EL CHAI, Almighty and Everlasting be Thy Name, ever magnified in the Life of All. Amen

All salute.

Hiero:

Remains facing East.

Hiereus:

Moves to Altar and halts.

Heg:

Kerux:

Move to East and stand on the right and left rear of the Hierophant respectively and outside the Pillars.

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All face East.

Hiero:

Makes Invoking Pentagram with his Scepter in the Air in front of the Tablet of Air.

Hiero:

Let us rehearse the Prayer of the Sylphs or Air Spirits. Spirit of Light, Spirit of wisdom whose breath giveth forth and withdraweth the form of all living things. Thou, before whom the Life of Beings is but a shadow which changeth, and a vapor which passeth, Thou who mountest upon the clouds, and who walketh upon the wings of the wind, Thou who breathest forth Thy Breath, and endless Space is peopled. Thou who drawest in Thy breath and all that cometh from Thee returneth unto Thee; ceaseless Movement in Eternal Stability. Be Thou eternally blessed. We praise Thee and we bless Thee in the changing Empire of created Light, of Shades, of reflections, and of Images and we aspire without cessation unto Thy immutable and imperishable brilliance. Let the Ray of Thine Intelligence and the warmth of Thy Love penetrate even unto us, then that which is volatile shall be fixed, the shadow shall be a body, the Spirit of Air shall be a soul, the dream shall be a thought. And no longer shall we be swept away by the Tempest, but we shall hold the bridles of the Winged Steeds of Dawn, and we shall direct the course of the Evening Breeze to fly before Thee. O Spirit of Spirits, O Eternal Soul of Souls, O imperishable breath of Life, O Creative Sigh, O mouth which breathest forth and withdrawest the Life of all Beings in the flux and Reflux of thine Eternal Word which is the Divine Ocean of Movement and of Truth. Amen.

Hiero:

Makes with his scepter the banishing Pentagrams, in the air in front of the Tablet.

Hiero:

Depart ye in peace unto your abodes and habitations. May the blessing of YOD HEH VOU HEH rest with you. Be there peace between us and you, and be ye ready to come when you are called. (*Knock*)

All salute and return to their places.

Hiero:

In the name of SHADDAI EL CHAI, I declare this Temple closed in the Grade of Theoricus. (*Knocks 3, 3, 3.*)

Hiereus:

(*Knocks 3, 3, 3.*)

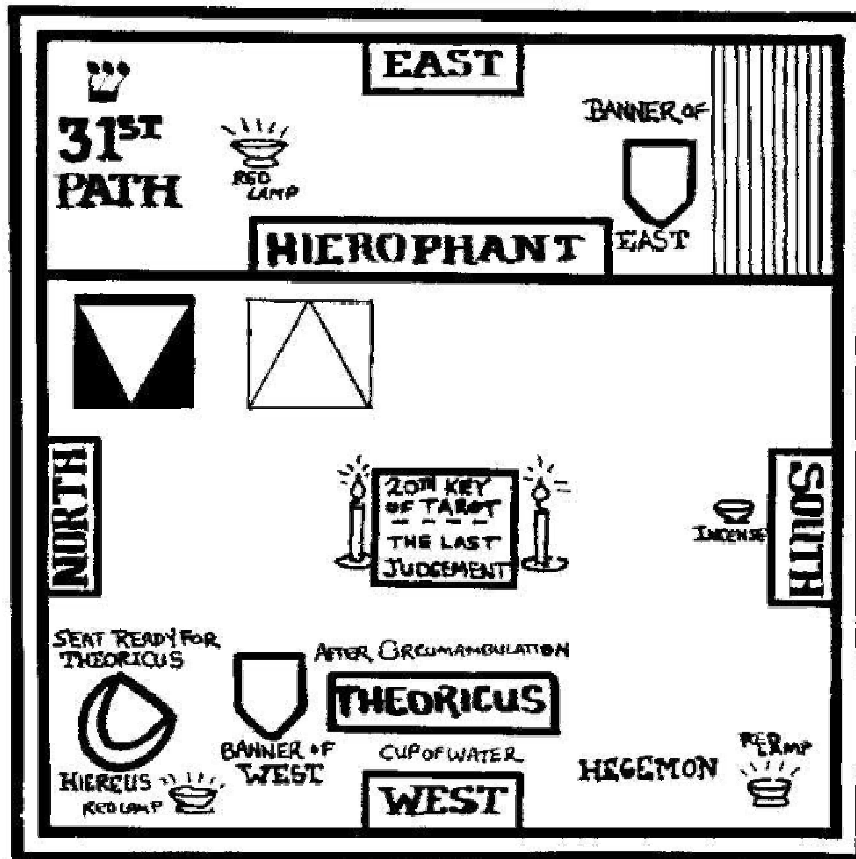
Heg:

Kerux:

(*Knocks 3, 3, 3.*)

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3 = 8 Practicus Grade Part I



OPENING

(Arrange the Temple for the 31st Path. Members are assembled and Robed.)

Hiero:

(Knocks) Fraters and Sorors of the Order of the Golden Dawn in the Outer, assist me to open this Temple in the Grade of Practicus. Honored Hegemon, see that the Temple is properly guarded.

(Done.)

Heg:

Very Honored Hierophant, the Temple is properly guarded.

Hiero:

Honored Hiererus, see that none below the Grade of Practicus is present.

Hiererus:

Fraters and Sorors give the Sign of Practicus.

(Done)

Hiererus:

(Saluting.) Very Honored Hierophant all present have attained the Grade.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Hiero:

Honored Hegemon, to what particular Element is this Grade attributed?

Heg:

To the Element of Water.

Hiero:

Honored Hiereus, to what Planet does this Grade especially refer?

Hiereus:

To the Planet Mercury.

Hiero:

Honored Hegemon, what Paths are attached to this Grade?

Heg:

The 31st and 30th Paths of Shin and Resh.

Hiero:

Honored Hiereus to what does the 31st Path refer?

Hiereus:

To the reflection of the Sphere of Fire.

Hiero:

Honored Hegemon, to what does the 30th Path allude?

Heg:

To the reflection of the Sphere of the Sun.

Hiero:

Gives one knock.

All rise and face East.

Hiero:

(Knocks) Let us adore the Lord and King of Water. ELOHIM TZABDOTH, Elohim of Hosts, Glory be unto the RUACH ELOHIM who moved upon the face of the Waters of Creation. Amen

All salute.

Hiero:

Quits his throne and proceeds to the West. Gives one knock.

All face West.

Hiero:

Standing before the Tablet of Water, he makes with his Scepter the invoking circle and Pentagrams before it in the Air.

Hiero:

And the Elohim said, Let us make Adam in our Image, after our Likeness, and let them have dominion over the Fish of the Sea. In the Name of EL, Strong and Powerful, and in the name of Elohim Tzabaoth, Spirits of Water adore your Creator.

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Hiero:

Taking Cup of Water from before Tablet and making therewith the Sign of the Eagle in the Air before it.

Hiero:

In the Name of Gabriel, the Great Archangel of Water, and in the Sign of the Eagle, Spirits of Water adore your Creator. *(Making the Cross with Cup of Water)* In the Names and Letters of the Great Western Quadrangle revealed unto Enoch by the Angel Ave, Spirits of Water adore your Creator. *(Holding Cup on high.)* In the three Great Secret Names of God, borne on the Banners of the West, EMPEH ARSOL GAIOL, Spirits of Water adore your Creator. In the Name of Pa AGIOSEL Great King of the West, Spirits of Water adore your Creator.

Hiero:

Replaces Cup and returns to place.

All face East.

Hiero:

In the Name of Elohim Tzabaoth I declare this Temple opened in the Grade of Practicus.

Hiero:

(Knocks 1, 3, 1, 3)

Hiereus:

(Knocks 1, 3, 1, 3)

Heg:

(Knocks 1, 3, 1, 3)

THE RITUAL OF THE 31st PATH

(Temple arranged for Ritual of 31st Path. The Temple is darkened).

Hiero:

Fraters and Sorors our Frater (Soror) XYZ having made such progress in the Path of Occult Science as has enabled him (her) to pass the Examinations in the requisite knowledge is now eligible for advancement to the Grade of Practicus, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order, to advance him in due form. Honored Hegemon, superintend the preparation of the Theoricus and give the customary alarm.

Heg:

Rises, salutes the Hierophant, quits the Temple and sees the Theoricus is thus prepared. Wearing sash of Theoricus, hoodwink and with the solid triangular pyramid formed of 4 elements in right hand, Hegemon takes Theoricus by left hand and gives an alarm of 8 Knocks.

Heg:

His throne was like a fiery Flame, and the wheels as burning Fire.

Hiereus:

Opens door and admits them, returns to his place.

Heg:

Conducts Theoricus to the North West facing the seat of Hiereus. Hegemon takes pyramid.

Hiereus:

Give me the Sign, Grip or Token, Grand Word, Mystic Number and Password of the Grade of Theoricus.

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Theor:

Word SHADDAI EL CHAI, No. 45, Password Mah.

Hiereus:

Give me also the Mystic title and symbol which you received in that Grade.

Theor:

Poraio de Rejectus. Ruach.

Hiereus:

Frater XYZ do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 31st and 30th Paths, and of the Grade of Practicus which you have sworn to maintain respecting those of the preceding Grades?

Theor:

I do.

Hiereus:

Then you will stretch forth your hands in the position of the saluting sign of a Neophyte and say I swear by the Abyss of the Waters.

Candidate Repeats

Heg:

Removes Hoodwink. Places in his hand the Cup of Water from before the Tablet.

Hiereus:

Sprinkle with your hand a few drops of Water towards the Tablet of Water in the West and say, Let the Powers of Water witness my Pledge.

Heg:

Replaces Cup.

Hiereus:

Conduct the Theoricus to the East and place him before the Mystic Pillars.

Hiero:

(Knocks) Before you are the Portals of the 31st, 32nd and 29th Paths. Of these as you already know, the central one leads from the Zelator Grade to the Theoricus Grade. The one on the left hand now open to you is the 31st which leads from the Grade of Zelator to the Grade of Practicus. Take in your right hand the Pyramid of Flame and follow your Guide AXIOKERSA the KABIR who leads you through the Path of Fire.

Heg:

Leads the Theoricus between the Pillars turns to right and circumambulates hall once.

Hiero:

As they approach, takes Red Lamp in his hand and rises. Hegemon and Theoricus halt before him.

Hiero:

Axieros the First Kabir spake to Kasmillos the Candidate and said I am the Apex of the Triangle of Flame. I am the Solar Fire pouring forth its beams upon the lower world. Life giving. Light producing. By what symbol dost thou seek to pass by?

Heg:

By the Symbol of the Pyramid of Flame.

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Hiero:

Hear thou the Voice of Axieros the First Kabir. The Mind of the Father whirled forth in re-echoing roar, comprehending by invincible Will Ideas omniform, which flying forth from that one fountain issued; for the Father alike was the Will and the End; by which yet are they connected with the Father, according to alternating Life, through varying vehicles. But they were divided asunder, being by Intellectual Fire distributed unto other Intellectuals. For the King of all previously placed before the polymorphous world, a type intellectual, incorruptible, the imprint of whose form is sent forth through the World, by which the Universe shone forth decked with ideas all various of which the foundation is one, One and Alone. From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast Abysses, ever whirling forth in illimitable radiation. They are Intellectual Conceptions from the Paternal Fountain, partaking abundantly the brilliance of fire in the culmination of unresting Time. But the primary self-perfect fountain of the Father poured forth these primogenial Ideas. These being many ascend flashingly into the shining Worlds, and in them are contained the three Supernals. Because it is the Operator, because it is the Giver of Life-bearing Fire; because it filleth the Life producing bosom of Hecate; and it instilleth into the Synoches the enlivening strength of Fire, embued with mighty power. The Creator of all formed the World, and there was a certain mass of fire and all these self-operating He produced, so that the Kosmic body might be completely conformed, so that the Kosmos might be manifest and not appear membranous. And he fixed a vast multitude of inwandering Stars, not by a strain laborious and hurtful, but to uphold them with a stability void of movement, forcing Fire forward into Fire. Hereunto is the Speech of Axieros.

Heg:

Leads Theoricus round to seat of Hiereus in N.W.

Hiereus:

As they approach takes Red Lamp in his hand, rises.

Hegemon and Theoricus halt before him.

Hiereus:

Axiokersos the Second Kabir spake to Kasmillos the Candidate and said: I am the left Basal Angle of the Triangle of Flame. I am fire volcanic and terrestrial, flashingly flaming through the Abysses of Earth; Fire rending Fire penetrating, tearing asunder the curtain of Matter; Fire constrained, Fire tormenting, raging and whirling in lurid storm. By what Sign dost thou seek to pass by?

Heg:

By the Symbol of the Pyramid of Flame.

Hiereus:

Hear thou the Voice of Axiokersos the Second Kabir: For not in matter did the fire which is the beyond first enclose his power in acts, but in Mind; for the Former of the Fiery World is the Mind of Mind, who first sprang from Mind, clothing the one fire with the other Fire, binding them together so that he might mingle the Fountainous Craters while preserving unsullied the Brilliance of his own Fire. And thence a fiery whirlwind drawing

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down the brilliance of the Flashing Flame penetrating the Abysses of the Universe, for thence from downwards all extend their wondrous rays, abundantly animating Light, Fire, Ether and the Universe. From Him leap forth all relentless thunders, and the whirlwind wrapped, storm enrolled bosom of the All Splendid strength of Hecate, Father begotten and He who encircleth the Brilliance of Fire, and the strong Spirit of the Poles, all Fiery beyond. Hereunto is the Speech of Axiokersos.

Hiereus:

Leads Theoricus round to Hegemon's seat in South West.

Heg:

Takes Red Lamp and thus addresses Theoricus.

Heg:

Axiokersa the Third Kabir spake to Kasmillos the Candidate and said I am the Right Basal Angle of the Triangle of Flame; I am the Fire Astral and Fluid, winding and coruscating through the firmament. I am the Life of Beings, the vital heat of Existence. By what Sign dost thou seek to pass by?

Hiereus:

Prompts Theoricus and then returns to his.

Hiereus:

(For Theoricus) By the Symbol of the Pyramid of Flame.

Heg:

Hear thou the Voice of Axiokersa the Third Kabir. The Father hath hastily withdrawn Himself, but hath not shut up his own Fire in His intellectual Power. All things are sprung from that one Fire. For all things did the Father of all things perfect, and delivered them over unto the Second Mind, whom all races of men call First. The Mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire. The Soul being a brilliant Fire, by the Power of the Father remaineth Immortal, and is mistress of Life, and filleth up the many recesses of the Bosom of the World. The channels being intermixed therein she performeth the works of incorruptible Fire. Hereunto is the Speech of Axiokersa.

Heg:

Places Theoricus in a seat in the West between himself and Hiereus and facing Hierophant, takes Pyramid from him.

Hiero:

Stoop not down into the darkly splendid world, wherein continually lies a faithless Depth, and Hades wrapped in clouds, delighting in unintelligible Images, precipitous, winding, a black ever rolling abyss ever espousing a body unluminous, formless and void. Nature persuadeth us that there are pure Demons, and that even the evil germs of Matter may alike become useful and good. But these are mysteries which are evoked in the profound Abyss of the Mind. Such a Fire existeth extending through the rushings of Air or even a Fire Formless whence comes the Image of a Voice or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the Fire flashing Courser of Light, or also a Child borne aloft on the shoulders of the Celestial Steed, fiery or clothed with gold, or naked or shooting with the bow shafts of light, and standing on the shoulders of the horse. But if thy meditation prolongeth itself thou shalt

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unite all these Symbols in the form of the Lion. Then when no longer are visible unto thee the Vault of the Heavens, the mass of the Earth, when to thee the stars have lost their Light and the Lamp of the Moon is veiled when the Earth abideth not, and around thee is the Lightening Flame, then call not before thyself the Visible Image of the Soul of Nature. For thou must not behold it ere thy body is purged by the sacred Rites. Since ever dragging down the Soul and leading it from Sacred things, from the confines of matter, arise the terrible dog-faced Demons, never showing a true image unto mortal gaze. So, therefore, first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud resounding Sea. Labor thou around the Strophaios of Hecate, when thou shalt see a terrestrial demon approaching cry aloud, and sacrifice the Stone MNIZOURIN. Change not the barbarous names of Evocation for they are Names Divine having in the Sacred Rites a Power ineffable. And when after all the Phantoms are banished thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe Hear thou the Voice of Fire. Hereunto is the speech of the Kabiri.

Heg:

Turns up Lights and then conducts Candidate to foot of Hierophant's throne, and hands Theoricus the solid Triangular Pyramid.

Hiero:

The solid Triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of 4 triangles, 3 visible and one concealed, which yet use the synthesis of the rest. The 3 visible triangles represent Fire Solar, Volcanic and Astral, while the 4th represents the Latent Heat. The three words AUD, AUB, AUR refer to the three conditions of Heat, Aud, active; Aub, passive; Aur, equilibrated; whilst Asch is the Name of Fire. The 31st Path of the Sepher Yetzirah which answereth unto the Letter Shin, is called the Perpetual Intelligence, and it is so called because it regulateth the Motions of the Sun and Moon in their proper order, each in an Orbit convenient for it. It is therefore the reflection of the Sphere of Fire, and the Path connecting the material Universe as depicted in Malkuth, with the Pillar of Severity on the side of Geburah, through the Sephira Hod.

Hierophant, Hegemon and Theoricus come to West of Altar.

Hiero:

Before you upon the Altar is the 20th Key of the Tarot, which symbolically resumes the ideas. To the uninitiated eye it apparently represents the Last Judgement, with an angel blowing a trumpet and the Dead rising from the tombs. But its meaning is far more occult and recondite than this, for it is a glyph of the Powers of Fire. The Angel encircled by a Rainbow whence leap coruscation's of Fire, and crowned with the Sun, represents Michael, the great Archangel, the Ruler of Solar Fire. The Serpents which leap in the rainbow are symbols of the Fiery Seraphim. The trumpet represents the influence of the Spirit descending from Binah, while the Banner with the Cross refers to the four rivers of Paradise and the letters of the Holy Name. He also is Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris. The left hand figure below, rising from the Earth is Samael, the Ruler of Volcanic Fire. He is also Axiokersos, the 2nd Kabir, Pluto and Typhon. The right hand figure below is Anadl, the Ruler of the Astral Light. She is also Axiokersa, the third Kabir, Ceres and Proserpina, Isis and Nephthys. She is therefore represented in a duplicate form and rising from the Water. Around both these figures dart flashes of lightning. These 3 principal figures form the Fire Triangle, and further represent Fire operating in the other three Elements of Air, Earth, and Water. The central lower figure with his back turned and his arms extended in the Sign of Theoricus is Arel the Ruler of Latent Heat, he is rising from the Earth, as if to receive and absorb the properties of the other three. He is also Kasmillos the Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock hewn cubical tomb, and also alludes to the Candidate who traverses the Path of Fire. The three lower Figures represent the Hebrew Letter Shin to which fire is especially referred. The 7 Hebrew Yods allude to the Sephiroth operating in each of the Planets and to the Schem-hamphorasch.

Hiero:

Returns to his place.

Heg:

Leads Theoricus to West.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Hiereus:

Comes forward and explains the two Sephirotic Tablets.

Hiereus:

The Tablet before you represents the 10 Sephiroth combined in seven palaces. The first Palace contains Kether, Chokmah and Binah, the 2nd Chesed, the 3rd Geburah, the 4th Tiphareth, the 5th Netzach, the 6th Hod, the 7th Yesod and Malkuth. This second Tablet represents the attribution of the 10 Sephiroth to the 4 letters of the Holy Name. Kether as you will observe, is not included therein, but it is symbolized by the uppermost point of Yod. it is MACROPROSOPUS or ARIKH ANPIN, the Vast Countenance. Chokmah is attributed to Yod, or the Father Abba; Binah is attributed to Heh or Aima, the Mother; Vau embraces the six next Sephiroth, which together form MICROPROSOPUS or ZAUIR ANPIN, the Lesser Countenance. Malkuth is referred to the Heh final or the Bride of the Apocalypse.

Heg:

Leads Theoricus to Tablet of 7 Heavens of Assiah in South.

Heg:

These are the 7 Heavens of Assiah, the 1st is Ghereboth, referred to Chesed, wherein are the Treasures of Blessings. The 2nd is Mekon referred to Geburah, wherein are the Treasures of the Spirit of Life. The 3rd is Maghon referred to Tiphareth, wherein are Angels. The 4th is Zebel, referred to Netzach, wherein is the Supernal Altar, whereon Michael the great High Priest sacrificeth the Souls of the Just. The 5th is Shachaqim referred to Hod, wherein is the manna. The 6th is Raquie wherein are the Sun and Moon, the Stars and Planets and all the 10 Spheres; it is referred to Yesod. The 7th is Velun referred to Malkuth. Following this is Shamayim containing 18,000 Worlds, and also Gehennah, and the Garden of Eden. The 9th is 18,000 more Worlds wherein abide Shekinah and Metatron. And the 10th is Thebel wherein standeth the earth, between Eden and Gehennah.

Heg:

Leads Theoricus to Tablet of 10 Averse Sephiroth in North.

Heg:

Before you are the 10 Averse and Evil Sephiroth of the Qlippoth or Shells, collected into 7 Palaces wherein is the Apocalyptic mystery of the 7 heads and 10 horns. The Qlippoth of Kether are called Thaumiel or the two contending Forces, the Shells of Chokmah are the Ghogiel, or Hinderers. Those of Binah are the Satariel or Concealers. Those of Chesed are the Gagh Shekelah or Breakers in pieces. To Geburah belong the Golahab or Burners. To Tiphareth the Tagariron or Disputers. To Netzach the Gharab Zereq or Ravens of Death, dispersing all things. To Hod the Samael or deceivers, to Yesod the Gamaliel or Obscene. And the Shell of Malkuth is Lilith the Evil woman. But these have also many other appellations.

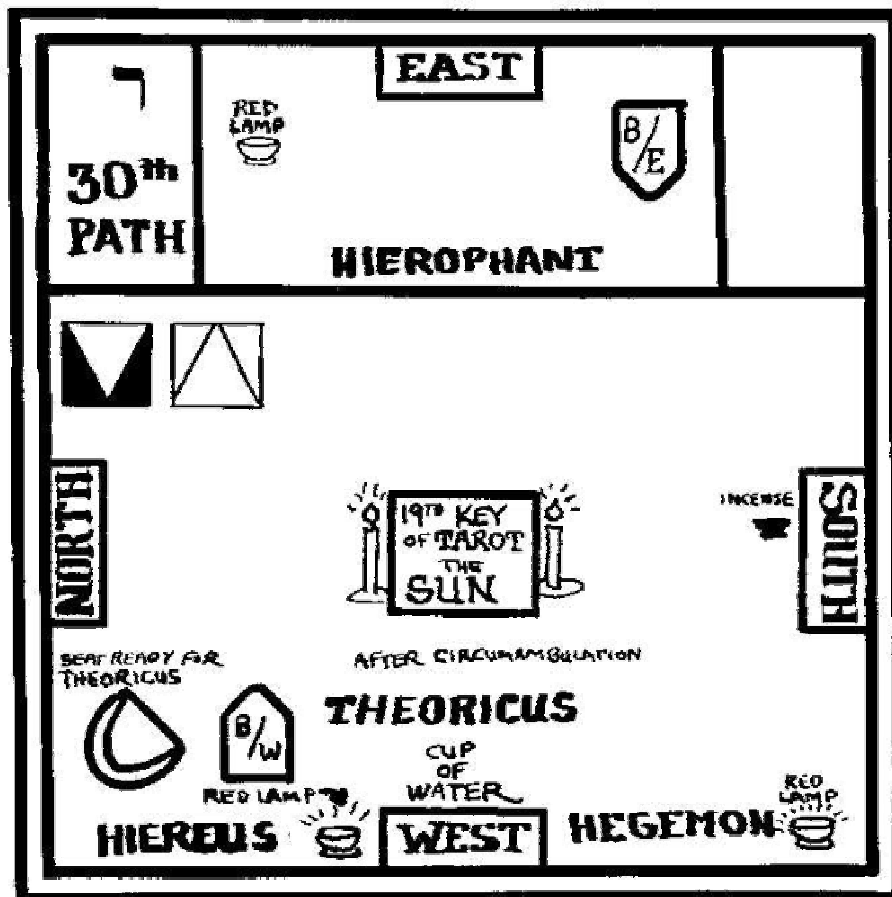
Hiero:

I have much pleasure in conferring upon you the Title of Lord (Lady) of the 31st Path. You will now quit the Temple for a short time, and on your return the ceremony of your passage of the 30th Path will take place.

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PATH 30 ADVANCEMENT

Part II



Hiero:

Honored Hegemon, you have my command to present the Theoricus with the necessary admission Badge and to admit him (her).

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Heg:

Rises, goes to door, opens it, presents Theoricus with the Greek Cross of the 13 squares and admits him.

Heg:

Behold he hath placed his Tabernacle in the Sun.

Heg:

Leads Theoricus to North East and places him before and facing the Pillars.

Hiero:

(Knocks) Frater XYZ (Sorer) before you in the East are the Portals of the 30th, 25th, and 26th Paths, leading from the Grade of Theoricus to those Grades which are beyond. Of these the only one now open to you is the 30th which leads to the Grade of Practicus. Take in your right hand the Solar Greek Cross, and follow your guide through the path of the Sun. Unto the Intellectual whirlings of Intellectual Fire all things are subservient, through the Will of the Father of All.

Heg:

Leads Theoricus between Pillars turns to right and halts at foot of Hierophant's throne.

Hiero:

Rises and takes Red Lamp in his hand.

Hiero:

Axieros the First Kabir spake to Kasmillos the Candidate and said I am the Sun in greatest elevation, bringing upon the Earth the ripening Heat, fructifying all things, urging forward the growth of vegetable Nature. Life giving, Light producing, crowning summer with the golden harvest and filling the lap of plenteous Autumn with the purple vintage of the Vine. Thus far is the voice of Axieros.

Heg:

Leads Theoricus round to seat of Hiereus and halts before him in the N.W.

Hiereus:

Rises with Red Lamp in his hand.

Hiereus:

Axiokersos the Second Kabir spake to Kasmillos the Candidate and said, I am the Sun in greatest depression beneath the Equator, when Cold is greatest and heat is least, withdrawing his light in darkening Winter, the dweller of Mist and the Storm. Thus far is the Voice of Axiokersos.

Heg:

Leads Theoricus round to his own seat in the West and takes Red Lamp.

Heg:

Axiokersa the Third Kabir spake to Kasmillos the Candidate and said I am the Sun at Equinox initiating Summer and heralding Winter, mild and genial in operation, giving forth or withdrawing the vital heat of life. Thus far is the Voice of Axiokersa.

Heg:

Places Theoricus in a seat in West between himself and Hiereus, facing Hiereus and takes from him Solar Greek Cross.

Hiero:

The Father of all congregated the 7 Firmaments of the Kosmos circumscribing the Heaven with Convex form. He constituted a Septenary of wandering existences suspending their disorder in well disposed zones. He made them 6 in number and for the 7th he cast into the midst thereof the Fire of the Sun; into that center from which all lines are equal. That

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the swift Sun may come round that center, eagerly urging itself towards that center of resounding Light. As rays of Light his locks flow forth, stretching to the confines of space. And of the Solar Circles, and of the Lunar clashings and of the Aerial recesses; the Melody of Ether, and of the Sun and of the passages of the Moon, and of the Sun is in the Supramundane Orders, for therein a solar world and endless Light subsist. The Sun more true measureth all things by time, for he is the time of time. And his disc is in the Starless above, the Inerratic Sphere, and he is the center of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel of the Higher Fire, Aether, Sun, and the Spirit of the Moon, ye are the Leaders of Air. And the Great Goddess bringeth forth the Vast Sun and the Brilliant Moon, and the wide Air, and the Lunar course and the Solar Pole. She collecteth it receiving the Melody of Ether, and of the Sun, and of the Moon, and of whatsoever is contained by Air. Unwearied doth Nature rule over the worlds and works, so that the periods of all things may be accomplished. And above the shoulders of that Great Goddess is Nature in her vastness exalted. Thus far the Voice of the Kabiri.

Heg:

Conducts Theoricus to Hierophant's Throne and hands to Theoricus the Solar Creek Cross.

Hiero:

The Solar Creek Cross is formed of 13 squares, which fitly refer to the Sun's motion through the Zodiac. These signs being further arranged in the arms of the cross according to the four Elements with the Sun in the center, represent that luminary as the center of the The 30th Path of the Sepher Yetzirah. Which answereth unto the letter Resh is called the Collecting Intelligence, and it is so called because from it astrologers deduce the judgement of the stars, and of the celestial signs, and the perfections of their science according to the rules of their revolutions. It is therefore, the reflection of the sphere of the Sun, and the Path connecting Yesod with Hod, Foundation with Splendor.

Hierophant, Theoricus and Hegemon come to West of Altar.

Hiero:

Before you upon the Altar is the 19th Key of the Tarot which symbolically resumes these Ideas. The Sun has 12 principal rays which represent the 12 signs of the Zodiac, they are alternatively waved and salient, as symbolizing the alternation of the masculine and feminine natures. These are again subdivided into 36 rays representing the 36 Decanates or sets of 10 degrees in the Zodiac, and these again into 72 typifying the 72 Quinaries or sets of 5 degrees and the 72 fold name SHEM- HA-MEPHORASCH. Thus the Sun itself embraces the whole Creation in its rays. The 7 Hebrew Yods on each side falling through the air, refer to the Solar influence descending. The wall is the circle of the Zodiac and the stones are its various degrees and divisions. The two children standing respectively on Water and Earth, represent the generating influence of both brought into action by the rays of the Sun. They are the two Inferior or passive Elements, as the Sun and the Air above them are the Superior and Active Elements, of Fire and Air. Furthermore, these two children resemble the sign Gemini, which unites the Earthly sign of Taurus with the Watery sign of Cancer and this sign was by the Greeks and Romans referred to Apollo or the Sun.

Hiero:

Returns to place.

Heg:

Leads Theoricus to West.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Hiereus:

(Showing 1st Tablet) The Astrological symbols of the planets are derived from the 3 primary forms of the circle, the crescent and the cross, either singly or in combination. The circle denotes the Sun and gold, the crescent the Moon and silver, respectively, analogous to the Red and the White alchemical natures. The cross is the symbol of corrosion and the corrosion of metals is usually of the complementary color to that which they naturally approximate. Thus, copper which is reddish becomes green in verdigris etc. Mercury is the only one which unites these primary forms in one symbol. Saturn is composed of the Cross and the Crescent, showing that lead is corrosive externally and Lunar internally. Jupiter is the reverse, Mars is solar internally while Venus is the opposite, for Copper is externally of the nature of Gold, but internally corrosive. Wherefore, also the Name of the Sphere of Venus Nogah, denotes External Splendor.

Heg:

Shows Theoricus the 2nd Tablet.

Heg:

This shows the true and genuine attribution of the Tarot trumps to the Hebrew alphabet which has long been a secret among the Initiates and which should be carefully concealed from the outer world. As a MSS. lecture on this subject is circulated among the Members of the Grade of Practicus, I shall not further enter into its explanation.

Heg:

Leads Theoricus to Tablet in the South.

Heg:

Before you is the Tablet of the Olympic or Aerial Planetary Spirits with their Seals, Arathror of Saturn, Bethor of Jupiter, Phalegh of Mars, Och of the Sun, Hagith of Venus, Ophiel of Mercury and Phul of the Moon.

Heg:

Leads Theoricus to Tablet in the North.

Heg:

This shows you the Geomantic Figures with their ruling Intelligences, and Genii; also the talismanic Symbols allotted to each Geomantic figure. These are derived from them by drawing lines to the points composing them, so as to form mathematical figures therefrom. A MSS. lecture on Geomancy is circulated among the Members of Practicus Grade.

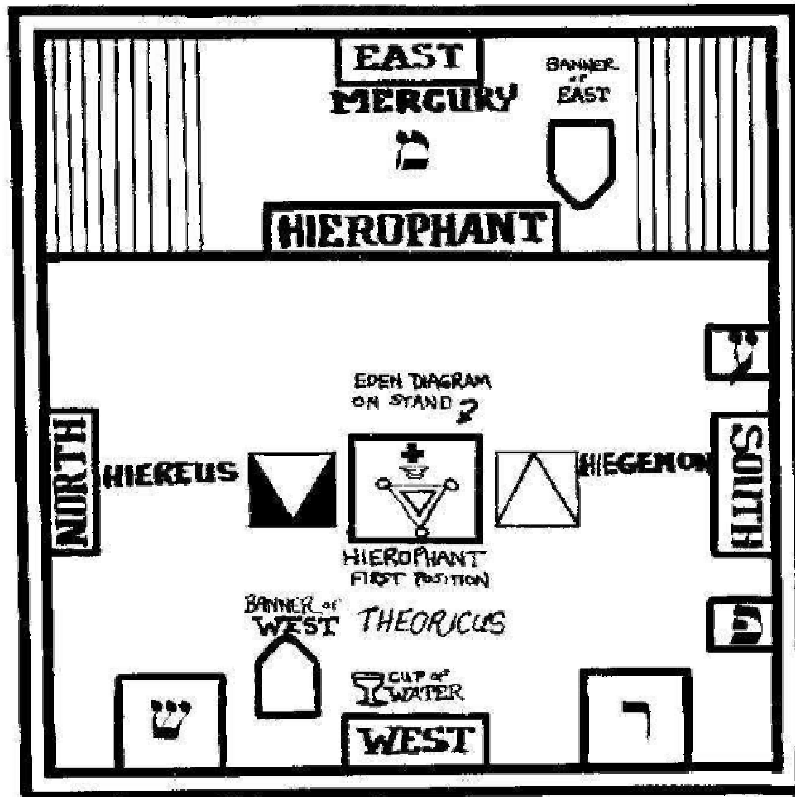
Hiero:

I have much pleasure in conferring upon you the Title of Lord (Lady) of the 30th Path. You will now quit the Temple for a short time and on your return the Ceremony of your reception into the Grade of Practicus will take place.

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CEREMONY OF THE GRADE OF PRACTICUS

Part III



Hiero:

Honored Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary admission badge and admit him (her).

(Done)

Hiero:

Place the Theoricus before the Portal of the 31st Path, by which he (she) has symbolically entered this Grade, from the Grade Zelator.

Heg:

Leads Theoricus to N.W. corner of Temple.

(Done)

Hiero:

Place the Theoricus now before the Portal of the 30th Path by which he has symbolically entered this Grade from the Grade of Theoricus.

Heg:

Leads Theoricus to S.W. corner of Temple.

(Done)

Heg:

Leads Theoricus S.W. then forward to Hiererus.

Hiererus:

By what symbol dost thou enter herein?

Heg:

By the peculiar emblem of the Stolistes, which is the Cup of Water.

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Hiereus:

The Cup of the Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the Triangle below, the former the apex the latter the base. Like the Caduceus it further represents the 3 elements of Water, Air and Fire. The crescent is the Water which is above the firmament, the circle is the Firmament and the Triangle the consuming fire below, which is opposed to the Celestial Fire symbolized by the upper part of the Caduceus.

Heg:

Places Admission badge aside and leads Theoricus to Hierophant and then returns to his place.

Hiereus:

Heg:

Rise and face inwards towards the Altar.

Hiero:

(Rising and facing inwards to the Altar.) Before you is represented the symbolism of the Garden of Eden. At the summit are the Supernal Sephiroth summed up and contained in Aima Elohim, the Mother Supernal, the Woman of the 12th chapter of the Apocalypse clothed with the Sun and the Moon under her feet and upon her head the Crown of 12 Stars, Kether. And whereas the Name Tetragrammaton is joined to the Elohim when it is said Tetragrammaton Elohim planted a Garden Eastward in Eden so this represents the power of the Father joined thereto in the Glory from the face of the Ancient of Days. And in the Garden were the Tree of Life, and the Tree of the Knowledge of good and Evil, which latter is from Malkuth, which is the lowest Sephira between the rest of the Sephiroth and the Kingdom of the Shells, which latter is represented by the Great Red Dragon coiled beneath, having 7 heads (the 7 infernal Palaces) and ten horns (the 10 Averse Sephiroth contained in the 7 Palaces). And a River Nahar went forth out of Eden, (namely the Supernal Triad) to water the Garden (the rest of the Sephiroth) and from thence it was divided into four heads in DAATH whence it is said In Daath the depths are broken up, and the clouds drop down dew. The first head is Pison which flows into Geburah where there is Gold, it is the River of Fire. The second head is Gihon the river of Waters, flowing into Chesed. The third is Hiddekel the River of air flowing into Tiphareth. And the fourth River which receiveth the virtue of the other three is Euphrates which floweth down upon Malkuth, the Earth. This River going forth out of Eden is the River of the Apocalypse, of Waters of Life, clear as crystal, proceeding out of the Throne of God and the Lamb on either side of which was the Tree of Life bearing 12 manner of Fruit. And thus do the Rivers of Eden form the Cross, and on that cross the great Adam the Son who was to rule the Nations with a rod of Iron is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, the completion of all, the Mother of All, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth. As it was said to you in the 30th Path. And above the shoulders of that great Goddess is Nature in her Vastness exalted. The grade of Practicus is referred to the Sephira Hod, and the 30th and 31st Paths which are those of Resh and Shin are bound thereto. The sign of this Grade is thus given; stand with the heels together, raise the arms till the elbows are level with the shoulders bring the hands across the chest touching the thumbs and tips of fingers thus forming a triangle apex downwards.

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This represents the element of Water to which this Grade is attributed, and the Waters of Creation. The Grip or token is the general grip of the First Order. The Grand Word is Elohim Tzabaoth which means the Elohim of Hosts and of Armies. The mystic number is 36 and from it is formed the Pass Word of this Grade, which is Eloah, one of the Divine Names. It should be lettered separately when given. Unto this Grade and unto the Sephira Hod, the Eighth Path of the Sepher Yetzirah is referred. It is called the Absolute or Perfect Path because it is the means of the Primordial which hath no root to which it may be established, except in the Penetralia of that Gedulah (Magnificence) which emanates from the subsisting properties thereof. The distinguishing badge of this Grade which you will now be entitled to wear is the sash of a Theoricus with the addition of a purple or violet cross above the white cross and the numbers 3 and 8 within a circle and a square, respectively, left and right of its summit, and below the numbers 32, the numbers 30 and 31 in purple or violet, between narrow parallel purple lines. This grade is especially referred to the element of Water and therefore, the great Watch Tower or Terrestrial Tablet of the West forms one of its principal emblems. (*Hierophant goes to West in front of Water Tablet followed by Theoricus.*) It is known as the second or Great Western Quadrangle, or Tablet of Water, and it is one of the four Great Tablets delivered unto Enoch by the great Angel Ave. From it are drawn the 3 Holy secret names of God EMPEH ARSEL GAIOL which are borne upon the Banners of the West. And numberless divine and angelic names which appertain unto the Element of Water. The meaning of the Tablet of Earth and Air were explained to you in the preceding Grades.

Hiero:

Theor:

Proceed to East. Hierophant indicates Cross and Triangle on the Altar.

Hiero:

The Cross above the Triangle represents the power of the Spirit of Life rising above the Triangle of the Waters, and reflecting the Triune therein, as further marked by the Lamps at the angles. While the Cup of Water placed at the junction of the Cross and Triangle represents the maternal letter Mem. The Portals in the East and South East are the Paths which conduct to the Higher while that in the South leads to the Grade of Philosophus, the highest Grade of the First Order. This Grade is also related to the planet Mercury. Its Kamea or mystical square is formed of 64 squares containing the numbers from 1 to 64 arranged so as to show the same sum each way. Its ruling numbers are 8, 84, 260 and 2080. This Tablet (*indicating it*) shows the mystical seals and Names drawn from the Kamea of Mercury. The seals are formed from lines drawn to certain numbers upon the square. The name answering to 8 is Asboga, those answering to 64 Din, Judgement and Doni, that answering to 260 is Tiriel the Intelligence of Mercury and lastly, that answering to 2080 is Taphthartharath the name of the Spirit of Mercury. On this Tablet (*indicating it*) is shown the meaning of the symbol of Mercury when inscribed upon the Tree of Life. It embraces all but Kether and the horns spring from Daath, which is not properly speaking a Sephira, but rather the conjunction of Chokmah and Binah.

Hiero:

Resumes his seat.

Heg:

Leads Theoricus to Hiereus and they go forward to West.

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Hiereus:

(Indicating it) This Tablet before you shows the 7 Planes of the Tree of Life answering to the 7 Planets. Thus, Saturn answers to Kether, Jupiter to Chokmah, and Binah; Mars to Chesed and Geburah; The Sun to Tiphareth; Venus to Netzach and Hod, Mercury to Yesod and Luna to Malkuth. While this second Tablet *(indicating it)* shows the Four Planes corresponding to the elements; the four Worlds and the letters of the Holy Name.

Heg:

Leads Theoricus to Tablet in South.

Heg:

This Tablet shows you the meaning of the alchemical Mercury on the Tree of Life of the first form of the Alchemical Sephiroth. Here again it embraces all but Kether. The Radix Metallorum, the triple foliation at the bottom of the Cross refers to Fire symbolized by the addition of the sign Aries thereto; and it further alludes to the 3 principles of Sulphur, Mercury and Salt.

Heg:

Leads Theoricus to Tablet in the North.

Heg:

The Tablet before you represents the symbol the Planets resumed in a Mercurial Figure. In gradual descent we obtain Luna, Mars, Sol, Venus, and below Saturn and Jupiter, right and left.

Heg:

Places Theoricus in a seat in West facing Hierophant and returns to his own place.

Hiero:

I now congratulate you on having passed through the ceremony of the Grade of Practicus and in recognition thereof I confer upon you the Mystic title of Monokeros de Astris which means the Unicorn of the Stars, and I give you the symbol of Mayim which is the Hebrew Name for Water. Take your seat in the South. *(Knocks)* In the Name of Elohim Tzabaoth I now declare that you have been duly advanced to the Grade of Practicus, and Lord (Lady) of the 30th and 31st Paths. Before you are eligible for advancement to the Grade of Philosophus you must be thoroughly and genuinely perfect in certain subjects, and have been at least 3 months engaged in the contemplation of the mysteries revealed in this Grade. When you are thoroughly and genuinely perfect, you must signify the same by letter to the Scribe as in the preceding Grade. A MSS. lecture on those subjects is circulated among the members of this Grade.

CLOSING

Hiero:

(Knocks) Assist me to close the Temple in the Grade of Practicus. Honored Hegemon see that the Temple is properly guarded.

(Done.)

Heg:

Very Honored Hierophant, the Temple is properly guarded.

Hiero:

Let us adore the Lord and King of Water.

(Knocks)

All face East.

Hiero:

Let Elohim Tzabaoth be praised unto the Countless Ages of Time. Amen.

Hiero:

Quits his place and goes to Tablet of Water in West.

All face West.

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Hiero:

Let us rehearse the Prayer of the Undines or Water Spirits. (*Knocks*) Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven and who enclosest the subterranean Waters in the cavernous hollows of Earth; King of the Deluge and of the Rains of Spring; Thou who openest the sources of the Rivers and of the Fountains, Thou who commandest moisture which is as it were the blood of the earth, to become the sap of the plants, we adore Thee and we invoke Thee. Speak thou unto us Thy mobile and changeful creatures in the great Tempests of the Sea, and we shall tremble before Thee. Speak to us also in the murmur of the limpid waters and we shall desire thy love. O Vastness wherein all the Rivers of Being seek to lose themselves, which renew themselves ever in Thee, O Thou Ocean of infinite perfections, O Height which reflectest Thyself in the Depth, O Depth which exhaledst thyself into the Height, lead us into the true Life through Intelligence, through Love. Lead us unto Immortality through sacrifice, so that we may be found worthy to offer one day unto Thee, the Water, the Blood and the Tears, for the remission of Sins. Amen.

Hiero:

Makes Banishing Circle and Pentagrams in the Air in front of Tablet with his scepter.

Hiero:

Depart ye in peace unto your abodes and habitations, may the blessing of EL be upon you. Be there ever peace between us and you, and be ye ready to come when ye are called.

Hiero:

Knocks and returns to place.

All face East.

Hiero:

In the Name of Elohim Tzabaoth I declare this Temple closed in the Grade of Practicus.

Hiero:

(Knocks 1, 3, 1, 3)

Hiereus:

(Knocks 1, 3, 1, 3)

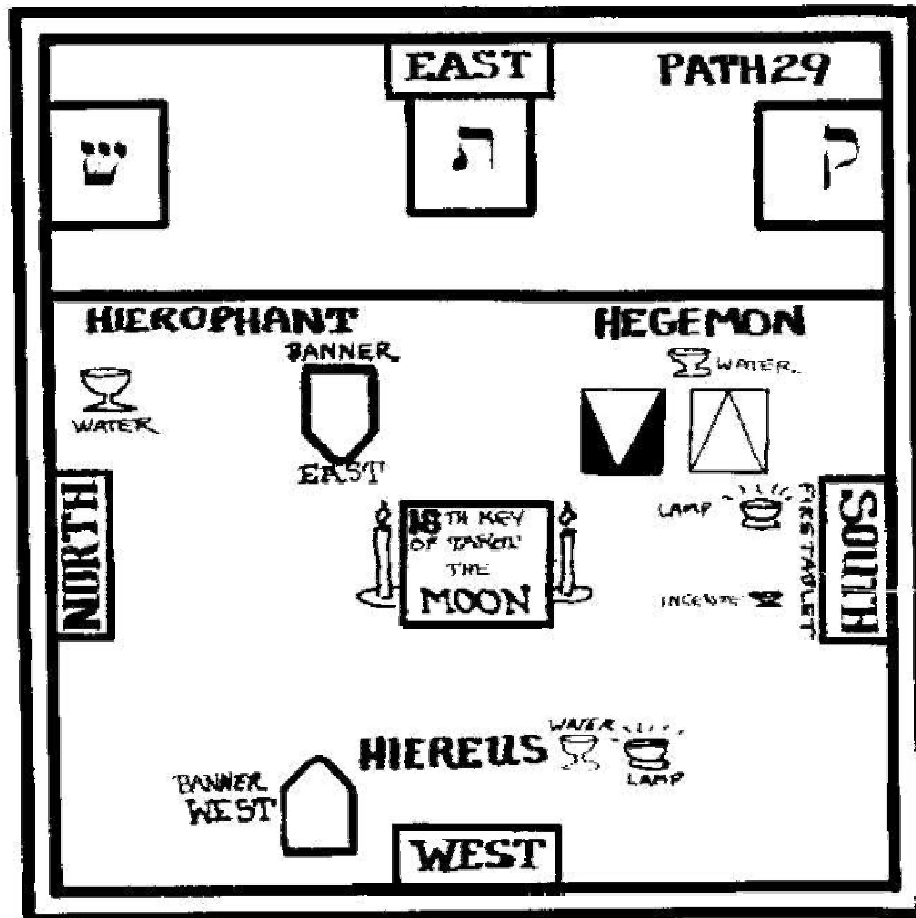
Heg:

(Knocks 1, 3, 1, 3)

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

4 = 7

The Philosophus Grade Part I



Part I

THE OPENING

(The Throne of the Hierophant, beside which is a Cup of Water and the Banner of the East, is placed before the Dais N.E. The seat of the Hegemon is before the Dais in the S.E. Hiererus in the West. Each officer has a Cup of Water. The Pillars are placed about 2 feet in front of Hegemon's seat, and behind her is the letter Qoph. The Altar in the center has a candle on either side. On it is the Tarot Key, The Moon. The Elemental Lights are lit. Incense burns in the South. Temple arranged as for Path 29. Members assembled and Robed.)

Hiero:

(*Knocks*) Honored Fraters and Sorors, assist me to open the Temple in the Grade of Philosophus. Honored Hegemon see that the Temple is properly guarded.

Heg:

Very Honored Hierophant the Temple is properly guarded.

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Hiero:

Honored Hiereus, see that none below the Grade of Philosophus is present.

Hiereus:

Honored Fraters and Sorors, give the sign of Philosophus.

(Done)

Hiereus:

(Saluting.) Very Honored Hierophant, all present have attained the Grade of Philosophus.

Hiero:

Honored Hegemon, to what particular Element is this Grade attributed?

Heg:

To the Element of Fire.

Hiero:

Honored Hiereus, to what Planet does this Grade especially refer?

Hiereus:

To the Planet Venus.

Hiero:

Honored Hegemon, what Paths are attached to this Grade?

Heg:

The 29th, 28th and 27th Paths of Qoph, Tzaddi and Peh.

Hiero:

Honored Hiereus, to what does the 29th Path refer?

Hiereus:

To the reflection of the Sphere of Pisces.

Hiero:

Honored Hegemon, to what does the 28th Path allude?

Heg:

To the reflection of the Sphere of Aquarius.

Hiero:

Honored Hiereus, to what does the 27th Path allude?

Hiereus:

To the reflection of the Sphere of Mars.

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Hiero:

(Knocks)

All rise and face East.

Hiero:

Let us adore the Lord and King of Fire.

Hiero:

Tetragrammaton Tzabaoth. Blessed be Thou, the Leader of Armies is Thy Name! Amen.

All salute.

Hiero:

Quits his throne and proceeds to South and knocks.

All face South.

Hiero:

Stands before the Tablet of Fire. He makes with his scepter the invoking Circle and Pentagrams before it in the Air.

Hiero:

And Elohim said, Let us make Adam in our Image after our likeness, and let them have Dominion. In the Name of Elohim, Mighty and Ruling, and in the Name of Tetragrammaton Tzabaoth, Spirits of Fire, adore your Creator.

Hiero:

Takes the Incense from before the Tablet, and making therewith the Sign Leo in the Air before it.

Hiero:

In the Name of Michael the great Archangel of Fire, and in the Sign of the Lion, Spirits of Fire, adore your Creator! *(Making with Incense the sign of Cross.)* In the Names and Letters of the Great Southern Quadrangle, revealed unto Enoch by the Angel Ave, Spirits of Fire, adore your Creator. *(Holding Incense on high.)* In the three Great Secret Names of God, borne on the Banners of the South, OIP TEEA PEDOCE Spirits of Fire, adore your Creator. In the Name of EDELPERNA, Great King of the South, spirits of Fire adore your Creator.

Hiero:

Replaces incense and returns to place.

All face East.

Hiero:

In the Name of Tetragrammaton Tzabaoth, I declare the Temple opened in the Grade of Philosophus.

Hiero:

(Knocks 3, 3, 1)

Hiereus:

(Knocks 3, 3, 1)

Heg:

(Knocks 3, 3, 1)

ADVANCEMENT OF 29th PATH

(Temple arranged for Ritual of 29th Path, as in Diagram. The Temple is darkened.)

Hiero:

(Knocks) Honored Fraters and Sorors, our Frater XYZ having made such progress in

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the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge and further having been a member of the Grade of Practicus for a period of more than three months, is now eligible for advancement to the Grade of Philosophus, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to advance him in due form. Honored Hegemon, superintend the preparation of the Practicus and give the customary alarm.

Heg:

Rises, salutes the Hierophant, quits the Temple and sees that the Practicus is prepared as follows, wearing sash of Practicus, hoodwinked, and with Calvary Cross formed of 12 squares in right hand. Hegemon takes Practicus by left hand and gives an alarm of 7 Knocks.

Heg:

And the RUACH ELOHIM moved upon the face of the Waters.

Hiereus:

Opens door and admits them, then returns to his place.

Heg:

Conducts Practicus to South in front of the Tablet of Fire, faces him to East and takes from him the Calvary Cross.

Hiero:

Give to the Hegemon the Sign, Grip or Token, Grand Word, Mystic Number and Password of the Grade of Practicus.

Pract:

Sign, General Grip of 1st Order. Grand Word Elohim Tzabaoth, No. 36, Password Eloah.

(Done)

Hiero:

Give me also the Mystic title and Symbol which you received in that Grade.

Pract:

Monokeros de Astris Mayim.

(Done)

Heg:

Places Practicus before Tablet of Fire.

Hiero:

Frater (XYZ) do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the 29th, 28th and 27th Paths and of the Grade of Philosophus, which you have already sworn to maintain respecting those of the preceding Grades?

Pract:

I do.

Hiero:

Then you will stretch your arms above your head to their full limit and say I swear by the torrent of Fire.

Pract:

I swear by the torrent of Fire

(Done)

Hiero:

Let the hoodwink be removed.

Heg:

Removes hoodwink.

Heg:

Places in his hand the incense from before the Fire Tablet.

Hiero:

Wave the incense before the Tablet of Fire and say Let the Powers of Fire witness my Pledge.

Pract:

Let the powers of Fire witness my Pledge.

(Done)

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Heg:

Replaces Incense.

Hiero:

Conduct the Practicus to the East and place him before the Mystic Pillars.

(Done.)

THE RITUAL OF THE 29th PATH

Hiero:

Before you are the Portals of the 31st, 32nd and 29th Paths as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29th Path, on the right hand leading from the Grade of Zelator to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of 12 squares, and follow your Guide through the Path of the Waters.

Heg:

Circumambulates the Hall once with Practicus having previously given him the Calvary Cross to bear.

Hiereus:

As they approach rises with red lamp in his hand. Hegemon and Practicus halt before him.

Hiero:

The Priest with the mask of Osiris spake and said I am the Water, Stagnant and Silent and Still, reflecting all, concealing all. I am the past. I am the Inundation. He who riseth from the Great Waters is my Name. Hail unto ye, Dwellers of the Land of Night, for the rending of the Darkness is near.

Heg:

Leads Practicus round to seat of Hiereus.

Hiereus:

As they approach takes red lamp in his hand and rises. Hegemon and Practicus halt before him.

Hiereus:

The Priest with the mask of Horus spake and said, I am Water turbid and troubled. I am the Banisher of Peace in the Vast Abode of the Waters. None is so strong that can withstand the Great Waters, the vastness of their Terror, the magnitude of their Fear, the roar of their thundering Voice. I am the Future, Mist-clad and shrouded in Gloom. I am the Recession of the Torrent, the Storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature, and the Chiefs of the Whirling Storm.

Heg:

Leads Practicus round to his own seat. Takes red lamp in his hand and addresses Practicus.

Heg:

The Priestess with the mask of Isis spake and said, The Traveller through the Gates of Anubis is my Name. I am Water pure and limpid, ever flowing on towards the Sea. I am the ever-passing Present, which stands in the place of the Past. I am the fertilized Land. Hail unto the Dwellers of the Wings of the Morning.

Heg:

Replaces lamp. Seats Candidate West of and close to the Altar facing Hierophant and returns to his own place.

Hiero:

I arise in the Place of the Gathering of the Waters through the rolled back cloud of Night. From the Father of Waters went forth the Spirit rending asunder the veils of Darkness. And there was but a Vastness of Silence and of depth in the Place of the Gathering of the

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Waters; terrible was that Silence of an Uncreated World, immeasurable the depth of that Abyss. And the Countenance of Darkness half formed, arose. They abode not, they hastened away. And in the vastness of Vacancy, the Spirit moved, and the Light-bearers existed for a space. I have said Darkness of Darkness; Are not the countenances of Darkness fallen with the Kings? Do the Sons of the Night of Time last forever? And have they not passed away? Before all things are the Waters, and the Darkness, and the Gates of the Land of Night. And the Chaos cried aloud for the Unity of Form, and the Face of the Eternal arose. Before the Glory of that Countenance the night rolled back and the Darkness hastened away. In the Waters beneath was that Face reflected, in the Formless Abyss of the Void. From those Eyes darted rays of terrible splendor which crossed with the Currents reflected. That Brow and those Eyes formed the Triangle of the measureless Heavens, and their reflection formed the Triangle of the Measureless Waters. And thus was formulated the Eternal Hexad, the Number of the Dawning Creation.

Heg:

Turns up the lights and then conducts the Practicus to the foot of Hierophant's throne, handing Practicus the Calvary Cross of 12 squares.

Hiero:

The Calvary Cross of 12 Squares fitly represents the Zodiac, which embraces the Waters of Nu, as the ancient Egyptians called the heavens; the Waters which be above the Firmament. It also alludes to the Eternal River of Eden divided into four heads which finds their correlatives in the four triplicities of the Zodiac. (***Places Cross aside.***) The 29th Path of the Sepher Yetzirah which answereth to the letter Qoph, is called the Corporeal Intelligence, and it is so called because it formeth every body which is formed beneath the whole Order of Worlds, and the Increment of them. It is there, the reflection of the Sphere of the Watery Sign Pisces, and the Path connecting the Material Universe as depicted in Malkuth, with the Pillar of Mercy, and the side of Chesed through the Sephira Netzach. And through it do the Waters of Chesed flow down.

Hiero:

Heg:

Pract:

Move to West of Altar.

Hiero:

Before you upon the Altar is the 18th Key of the Tarot, which symbolically resumes these ideas. It represents the Moon with four Hebrew Yods, like drops of dew falling, two dogs, two towers, a winding pathway leading to the horizon, and in the foreground, Water, with a crayfish crawling through it towards land. The Moon is in the increase on the side of Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which together make 32, the number of the Paths of Yetzirah. She is the Moon at the feet of the Woman of the Revelation, ruling equally over Cold and Moist Natures, and the Passive Elements of Earth and Water. The four Hebrew Yods refer to the four letters of the Holy Name reconstituting the destroyed World from the Waters. It is to be noted that the symbol of the Sign Pisces is formed of the two lunar crescents of Gedulah and Geburah bound together, and thus shows the lunar nature of the Sign. The Dogs are the Jackals of the Egyptian Anubis, guarding the Gates of the East and of the West, shown by the two Towers, between which lies the Path of all the Heavenly Bodies ever rising in the East and setting in the West. The Crayfish is the sign Cancer, and was anciently the Scarabus or Khephra, the emblem of the Sun below the horizon as he ever is when the Moon is increasing above. Also when the Sun is in the Sign Pisces, the Moon will be well in her increase in Cancer as shown by the Crayfish emblem.

Hiero:

Leads Practicus to Tablet of the Serpent of Brass in East.

Hiero:

This is the Serpent Nehushtan which Moses made when the Children of Israel were bitten by the Serpents of Fire in the wilderness. It is the Serpent of the Paths of the Tree. And he set it on a pole, that is, twined round the middle Pillar of the Sephiroth. And the word used in the passage in Numbers 21 for Fiery Serpents, is the same as the name of the angels of Geburah, the same spelling, the same pointing,

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Seraphim, around the middle Pillar of the Sephiroth, because that is the reconciler between the Fires of Geburah and Severity, and the Waters of Chesed or Mercy, and hence it is said in the New Testament, that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose Sphere is called Nogah or External Splendor, as shown further in the Alchemic symbol of the Planet Venus, wherein the circle of the Sun is exalted above the Cross of corrosion. And therefore it is said in the Zohar, that alone of the Shells is the Serpent Nogah found in Holiness, and he is called the Bilanx of Justice. Why then is he called the External or false Splendor? Because he indeed uniteth the Paths but comprehendeth not the Sephiroth. Nevertheless he is also the Celestial Serpent of Wisdom. But the Serpent of Temptation is the Serpent of the Tree of Knowledge of Good and Evil and not that of the Tree of Life.

Hiero:

Resumes his seat.

Heg:

Leads Practicus to Hiereus.

Hiereus:

(Indicating Tablet) This is the so-called Qabalah of Nine Chambers. In it the letters are classed together, according to the similarity of their numbers. Thus, in one chamber you will see Gimel, Lamed and Shin classed together, whose numbers are similar 3, 30, 300 and so on. The uppermost is the most usual form of the diagram. In the lower the chambers are arranged according to the Sephiroth. This Tablet (indicating it) represents the method of 'forming the Tree of Life in the Tarot. The four Aces are placed on the Throne of Kether. The remaining small cards of each suit desired are then placed on the respective Sephiroth, 2 on Chokmah, 3 on Binah and so on. The 22 Trumps are then arranged on the letters of the Paths between them. The King and Queen of the Suit are placed beside Chokmah and Binah respectively, the Knight beside Tiphareth and the Knave beside Malkuth, thus representing the attribution of the Sephiroth to the four letters of the Holy Name in the World wherein they operate.

Heg:

Leads Practicus to Tablet of The Pillars in South.

Heg:

This Tablet represents the formation of the Hexagram of Tiphareth from the Pillars on each side. In Chesed is the Water and in Geburah is the Fire, and in Tiphareth is the uniting and reconciliation of both Triangles in the Hexagram, as Aleph forms the reconciliation between Mem and Shin so thus stands the reconciling Pillar between the Pillars of Fire and of Cloud; the Yakin and Boat of Solomon's Temple.

Heg:

Leads Practicus to Tablet in North.

Heg:

The mode of using the Talismanic forms drawn from the Geomantic figures, is to take those formed by the figures under the Planet required and place them at the opposite ends of a wheel of 8 radii as shown. A versicle suitable to the matter is then written within the double circle.

Hiero:

I have much pleasure in now conferring upon you the title of Lord (Lady) of the 29th Path. You will now quit the Temple for a short time and on your return the ceremony of your passage of the 28th Path will take place.

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Philosophus. Take in your right hand the solid Pyramid of the Elements and follow the Guide of the Path.

Heg:

Circumambulates Hall once with Practicus.

Hiero:

As they approach rises, the red lamp in his hand. They halt before him.

Hiero:

The Priestess with the mask of Isis spake and said I am the rain of Heaven, descending upon the Earth, bearing with it the fructifying and germinating Power. I am the plenteous yielder of Harvest; I am the Cherisher of Life.

Heg:

Leads Practicus round to the seat of the Hiereus.

Hiereus:

As they approach rises with red lamp in his hand. They halt before him.

Hiereus:

The Priestess with the Mask of Nephthys spake and said I am the Dew descending noiseless and silent, gemming the Earth with countless Diamonds of Dew; bearing down the influences from above in the solemn Darkness of Night.

Heg:

Leads Practicus round to his own seat, takes red lamp in his hand and thus addresses the Practicus.

Heg:

The Priestess with the Mask of Athor spake and said I am the Ruler of Mist and Cloud; wrapping the Earth as it were with a garment floating and hovering between Earth and Heaven. I am the Giver of the Mist Veil of Autumn, the successor of the Dew clad Night.

Heg:

Replaces lamp and seats Practicus West of and close to the Altar facing Hierophant, then returns to his own seat.

Hiero:

Where the Paternal Monad is, the Monad is enlarged and generateth two. And beside him is seated the Duad, and both glittereth with intellectual Sections, also to govern all things and to order everything not ordered. For in the whole Universe shineth the Triad, over which the Monad ruleth. This Order is the beginning of all Sections.

Hiereus:

For the Mind of the Father said, that all things should be cut into three whose will assented, and then all things were so divided. For the mind of the Eternal Father said into three, governing all things by Mind. And there appeared in it the Triad, Virtue, and Wisdom and Multiscient Truth.

Hiereus:

Thus floweth forth the form of the Triad being preexistent - Not the First Essence, but that whereby all things are measured.

Heg:

For thou must know that all things bow before the Three Supernals. The first Course is

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Sacred, but in the midst thereof another, the Third Aerial which cherisheth Earth in Fire and the Fountain of Fountain, and of all the Fountains. The Matrix containing all, thence abundantly springing forth the generation of multifarious Matter.

Heg:

Conducts Practicus to foot of the Hierophant's Throne and hands to the Practicus the Solid Pyramid of the elements.

Hiero:

This Pyramid is attributed to the Four elements. On the four Triangles are their names, Asch, Fire; Mayim, Water; Ruach, Air; Aretz, Earth; On the apex is the word Eth, composed of the first and last letters of the Alphabet and implying Essence. The Square Base represents the Material Universe, and on it is the word Ohlam, meaning World. (*Places Pyramid aside.*) The 28th Path of Yetzirah, which answereth unto the letter Tzaddi is called the Natural Intelligence, and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign of Aquarius, the Water bearer unto which is attributed the Countenance of the Man, the Adam, the restored World.

Hiero:

Heg:

Pract:

Move to the West of Altar.

Hiero:

Before you upon the altar is the 17th Key of the Tarot, which symbolically resumes these ideas. The large Star in the center of the Heavens has seven principal and 14 secondary rays, and thus represents the Heptad multiplied by the Triad which yields 21 the number of the Divine name, EHEIEH which as you already know is attached to Kether. In the Egyptian sense it is Sirius, the Dog Star of Isis Sothis; around it are the Stars of the Seven Planets, each with its sevenfold counterchanged operation. The nude female figure with the Star of the Heptagram on her Brow is the synthesis of Isis, of Nephthys and of Athor. She also represents the Planet Venus, through whose Sphere the influences of Chesed descend. She is Aima, Binah and Tebunah, the Great Supernal Mother, Aima Elohim pouring upon the Earth the Waters of Creation, which unite and form a river at her feet; the river going forth from the Supernal Eden, which overfloweth and faileth not. Note well that in this Key she is completely unveiled, while in the 21st Key, she is only partly so. The two Urns contain the Influences from Chokmah and Binah. On the right springs the Tree of Life and on the left the Tree of Knowledge of Good and Evil, whereon the bird of Hermes alights. And therefore does this Key represent the Restored World after the Formless and the Void and the Darkness, the New Adam, the Countenance of the Man which falls in the Sign Aquarius. And therefore doth the Astronomical symbol of this sign represent as it were, the waves of water, the ripples of that River going forth out of Eden. But therefore, also it is justly attributed unto Air and not unto Water, because it is the Firmament dividing and containing the Waters.

Hierophant and Practicus go to East.

Hiero:

Before you is shown the manner of writing the Holy Name in each of the four Worlds at length, by giving the spelling of each letter. You will note that the spelling of the letter Yod alone alters not. It is a symbol of the unchangeableness of the First Cause. The total of the spelling in each World, is then expressed in Hebrew letters and makes the Secret name of that World. Thus, in Atziluth the total is 72, and the Secret name AUB, in Binah 63 SEG, in Yetzirah 45 MAH and in Assiah 52 BEN. (*Indicating the end Tablet.*) In the Tablet is shown the method of writing the Hebrew words by the Yetziratic attribution of the alphabet, whence result some curious hieroglyphic symbolism. Thus, Tetragrammaton will be written by Virgo, Aries, Taurus, Aries. Eheieh by Air, Aries, Virgo, Aries; from Yeheshuah, the Qabalistic mode of spelling Jesus. which is simply the Tetragrammaton, with the letter Shin placed therein, we obtain a very peculiar combination; Virgo, Aries, Fire, Taurus, Aries; Virgo born of a Virgin, Aries the Sacrificial Lamb; Fire the Fire of the Holy Spirit; Taurus the Ox of Earth, in whose manger he was laid; and lastly Aries, the flocks of sheep whose herdsmen came to worship him. Elohim yields Air, Libra, Aries; Virgo,

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Water; the Firmament, the Balanced Force, the Fire of the Spirit (for Aries is a fiery sign operating in the Zodiac) the Virgin Goddess and the Waters of Creation. Returning to the spelling of Yeheshuah, it is easy to see that the Lamb is an appropriate symbol of Jesus, from the prevalence of the Aries symbol, whose Fire is subdued and modified by its other associations.

Hiero:

Returns to his seat.

Heg:

Leads Practicus to West.

Hiereus:

In the Theoricus grade you were shown the lineal figures attributed to the planets. The figures as shown consist of the Dekagram, Endekagram and Dodekagram, together with the two forms of the Enneagram and the remaining forms of the Heptagram and Octogram, which are not so consonant to the Planet. The Heptagram traced in a continuous figure, reflected from every third point, relates to the 7 planets. The Octagram formed of two squares, to the eight lettered Name. The two forms of the Enneagram refer to the Triple Ternary. The three forms of the Dekagram relate to the duplicated Heh, to the Ten Sephiroth and to Malkuth. The three forms of the Endekagram are referred to the Qlippoth. The four forms of the Dodekagram are referred to the Zodiac, the three Quaternions of angular, succedent, cadent and movable, fixed and common. the 4 Triplicities and the 24 thrones of the Elders. (*Going to the second Tablet.*) The term Polygon is referred to a figure having only salient or projecting angles, the term Polygram to a figure having reentering angles as well. The number of possible modes of tracing the lineal figures will then be Triangle, 1; Square, 1; Pentangle, 2; Hexangle, 2; Heptangle, 3; Octangle, 3; Enneangle, 4; Dekangle, 4; Endekangle, 4; Dodekangle, 5.

Heg:

Leads Practicus to Tablet in the South.

Heg:

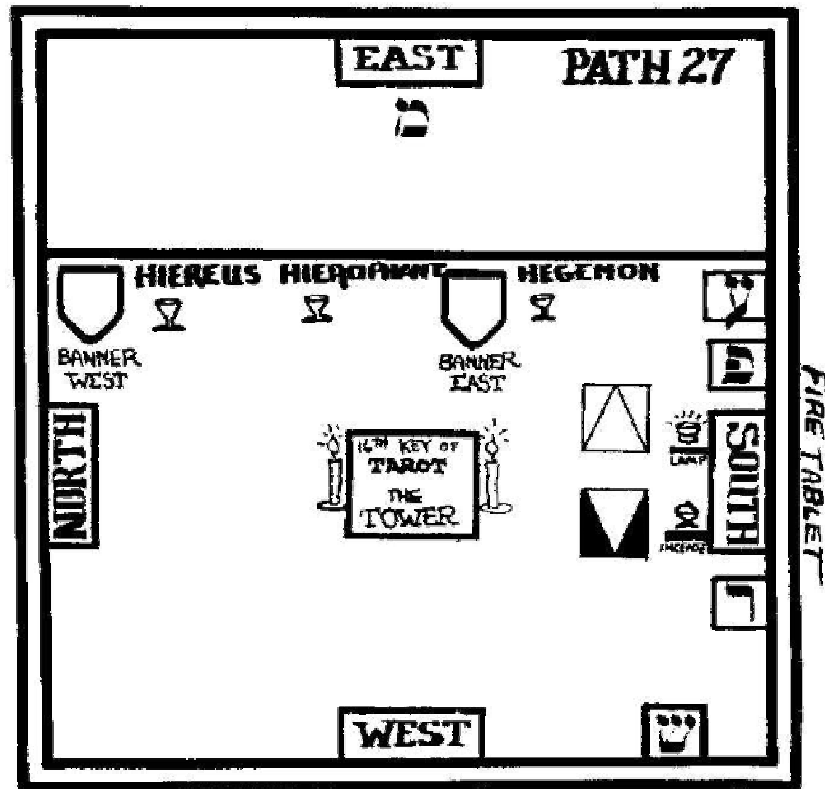
Before you are the Geomantic figures arranged according to their planetary attribution, in the Tree of Life. You will note that Saturn represents the three Supernal Sephiroth summed up in Binah. while Caput and Cauda Draconis are referred to Malkuth.

Hiero:

I have much pleasure in conferring upon you the title of Lord (Lady) of the 28th Path. You will now quit the Temple for a short time, and on your return the ceremony of your passage of the 27th Path will take place.

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ADVANCEMENT 27TH PATH Part III



Part III

(Temple arranged as in diagram. Temple is darkened.)

Hiero:

Honored Hegemon, You have my command to present the Practicus with the necessary Admission Badge and to admit him (her).

Heg:

Rises goes to door, opens it, presents Practicus with Calvary Cross of 10 squares and admits him.

Heg:

The river Kishon swept them away, that ancient river, the river Kishon, O my soul, thou hast trodden down Strength.

Heg:

Leads Practicus to south and places him before the mystic Pillars.

Hiero:

Monokeris de Astris, the Path now Open to you is the 27th which leads from the Grade of Practicus to the Grade of Philosophus. Take in your right hand the Calvary cross of 10 Squares, and follow your Guide through the Path of Mars.

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Heg:

The Lord is a Man of War, the Lord of Armies is his Name.

Heg:

Leads Practicus round to foot of the Dais.

Hiero:

Rises with red lamp in his hand.

Hiero:

Ere the Eternal instituted the Formation, Beginning and End existed not. Therefore, before Him, he expanded a certain Veil, and therein has instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel but they subsisted not. When the Earth was formless and void; behold this is the reign of Edom; and when Creation was established, lo this is the reign of Israel. And the Wars of Titanic Force in the Chaos of Creation, lo these are the Wars between them. From a Light Bearer of insupportable brightness proceeded a radiating Flame, hurling forth like a vast and mighty hammer those sparks which were the primal Worlds. And these Sparks flamed and scintillated awhile, but being unbalanced they were extinguished. Since lo, the Kings assembled, they passed away together. They themselves beheld, so were they astonished, they feared, they hasted away. And these be the Kings who reigned in Edom, before there reigned a King over Israel.

Heg:

Leads Practicus round the Temple and again halts before Dais.

Hiereus:

Rises with red lamp in his hand.

Hiereus:

The Dukes of Edom were amazed, trembling took hold of the Mighty of Moab. Lord when thou wentest out of Seir, when thou marchedst out of the field of Edom, the Earth trembled and the Heavens dropped, the Clouds also dropped water. Curse ye Meroz said the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the Mighty. The river Kishon swept them away, that ancient river, the river Kishon, O my soul thou hast trodden down strength. He bowed the Heavens also and came down and Darkness was under His Feet. At the Brightness that was before Him, the thick clouds passed. The Lord thundered through the Heavens, and the highest gave His Voice, hailstones and flashings of Fire. He sent out his arrows and scattered them; he hurled forth his Lightnings and destroyed them. Then the channels of the Waters were seen, and the Foundations of the world were discovered. At thy rebuke O Lord, at the blast of the Breath of Thy nostrils. The Voice of Thy Thunder was in the Heavens, the Lightnings lightened the World, the Earth trembled and shook. Thy Way is in the Sea, and Thy Path is in the Great Waters, and Thy Footsteps are not known.

Heg:

Leads Practicus round and halts at Dais as before. Ascends Dais and takes red lamp in his hand.

Heg:

O Lord I have heard Thy Speech and was afraid. The Voice of the Lord is upon the Waters; the God of Glory thundered, the Lord is upon many Waters. The Voice of the Lord is powerful, the Voice of the Lord is full of majesty. The Voice of the Lord breaketh the Cedars, yea, the Lord breaketh the Cedars of Lebanon. The Voice of the Lord divideth the

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Flames of Fire. The Voice of the Lord shaketh the Wilderness, yea, the Lord shaketh the Wilderness of Kadesh.

Heg:

Places Candidate in a seat in West of Altar and facing East and takes Calvary Cross from him, returns to place.

Hiero:

Eloah came from Teman of Edom, and the Holy One from Mount Paran. His Glory covered the Heavens, and the Earth was full of His praise, and His brightness was as the Light. He had Karnaim in his hands, and there was the hiding of his Power. Before him went the Pestilence and Flaming Fire went forth at his feet. He stood and measured the Earth. He beheld and drove asunder the nations and the everlasting Mountains were scattered and the perpetual Hills did bow, His ways are everlasting. I saw the tents of: Cushan in affliction and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? Was thine anger against the Rivers? Was thy wrath against the Sea, that thou didst ride upon thine horses and Thy chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled; the Deluge of Waters rolled by; the Deep uttered his Voice and lifted up his hands on high. The Sun and the Moon stood still in their habitation; at the light of thine arrows they went; at the shining of thy glittering spear. Thou didst march through the land in indignation. Thou didst thresh the heathen in thine anger. Thou didst march through the Sea with Thine horses, through the Depth of the mighty Waters.

Heg:

Conducts Practicus to Hierophant and hands to Practicus the Calvary Cross. Lights turned up.

Heg:

The Calvary Cross of 10 squares refers to the 10 Sephiroth in balanced disposition, before which the formless and the void rolled back. It also is the opened out form of the double Cube, and of the Altar of Incense. (*Places cross aside.*) The 27th Path of the Sepher Yetzirah which answereth unto the letter Peh is called the Exciting Intelligence, and it is so called because by it is created the Intellect of all created beings under the highest Heaven and the excitement of the motion of them. It is, therefore, the reflection of the Sphere of Mars, and the reciprocal Path connecting Netzach with Hod, Victory with Splendor; it is the lowermost of the three reciprocal Paths.

Hiero:

Heg:

Pract:

Move to the West of Altar.

Heg:

Before you upon the Altar is the 16th Key of the Tarot which symbolically resumes these Ideas. It represents a Tower struck by a lightening Flash, proceeding from a rayed circle and terminating in a Triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the Triangle at the end of the Flash issuing from the circle forms exactly the astrological symbol of Mars. It is the power of the Triad rushing down and destroying the Columns of Darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein, and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolized by the men falling headlong. On the right hand side of the Tower is Light, and the representation of the Tree of Life by the ten circles thus disposed. On the left hand side is Darkness and eleven circles, symbolizing the Qliphoth.

Hiero:

Heg:

Pract:

Move to the Tablet in the East.

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Heg:

This represents the Alchemical symbol of Sulphur on the Tree of Life. It does not touch the 4 lower Sephiroth. The Cross terminates in Tiphareth, whereby as it were the Supernal Triangle is to be grasped, and Tiphareth is the purified Man. The meaning of the Alchemical Symbol of Mercury was explained to you in the previous Grade. The symbol of Salt embraces all the Sephiroth but Malkuth, and is as it were, the reconciler between the Sulphur and the Mercury. The horizontal dividing line implies the precept of Hermes as above, so below.

Hiero:

Resumes his place.

Hiereus:

Heg:

Pract:

Move to the Tablets in the West.

Hiereus:

This Tablet represents the Trinity operating through the Sephiroth, and reflected downwards in the four Triangles of the Elements, through the Tree of Life. Notice that Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; and Fire is reflected from Chokmah through Geburah to Netzach. While Malkuth is Earth, the receptacle of the other three. On this second Tablet is the Image of Nebuchadnezar, whose head was of Gold, the breast and the arms of Silver, the belly and thighs of Brass, the legs of Iron, the feet part of Iron and part of Clay. In his hands are represented the Hot and Moist Natures.

Heg:

Conducts Practicus to Tablet of Yetziratic Palaces in the South.

Heg:

These are the Seven Yetziratic Palaces, containing the 10 Sephiroth. In each Palace are the six letters from the Divine Name of 42 letters. Thus, the Name of 42 letters has been taken from the 42 first letters of the History of Creation, as far as Beth of the word "Bohu" by various transmutations which are described at length in the Sepher Pardes.

Heg:

Leads Practicus to Tablet in North.

Heg:

These are the Qliphoth with their 12 Princes, who are the heads of the 12 months of the year. In the central square are placed Samael and Asmodai. At the South East are the Man, the Serpent and the Elder Lilith, the wife of Samael. At the North East angle are the Ox and the Ass, the Aggareth, the Daughter of Machalath. At the North West angle are the Scorpion and Asimon the unnamed One, and Nehemah. And at the South West are the Lion and the Horse, the Younger Lilith, the Wife of Asmodai.

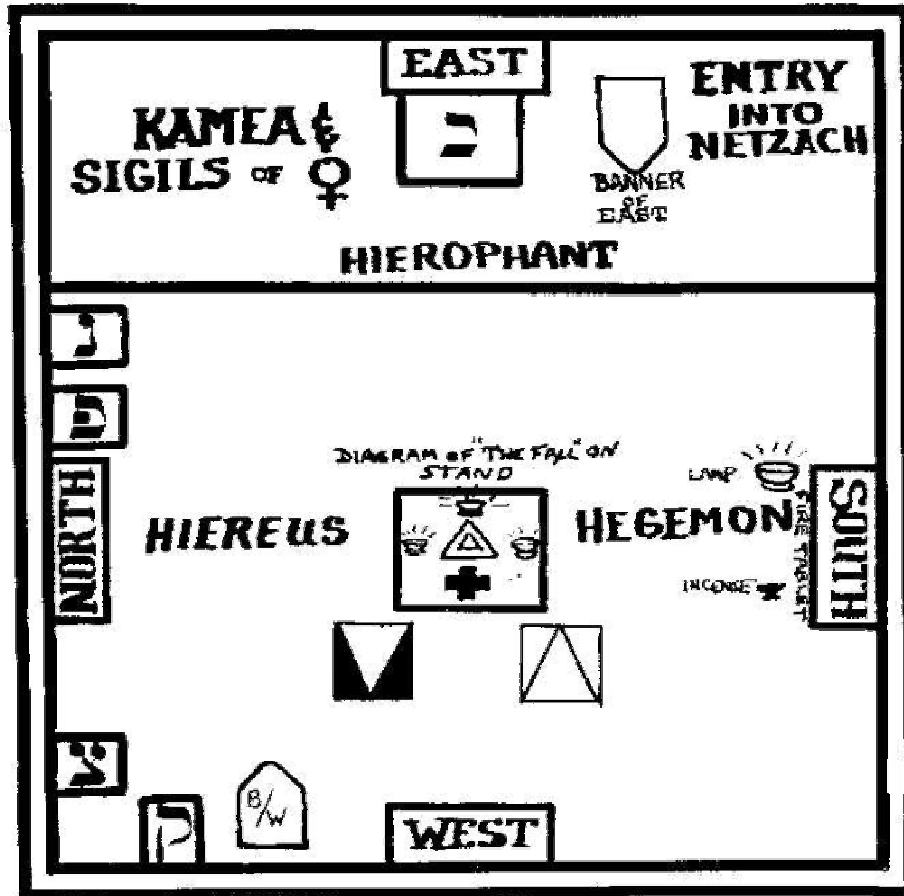
Hiero:

I have much pleasure in conferring upon you the title of Lord (Lady) of the 27th Path. You will now quit the Temple for a short time, and on your return the Ceremony of your reception in the Grade of Philosophus will take place.

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ADVANCEMENT CEREMONY OF PHILOSOPHUS

Part IV



Hiero:

Honored Hegemon instruct the Practicus in the proper alarm, present him with the necessary admission badge and admit him. (Hegemon goes without and instructs the Practicus to give an alarm of 7 Knocks. Hegemon then admits Practicus.) In the North West are the Portals of the 29th and 28th Paths by which you have symbolically entered this Grade from the Zelator and Theoricus Grades, respectively, while in the North is the Portal of the 27th Path, by which you have just passed from the Grade of Practicus.

Heg:

Leads Practicus forward to Hiererus.

Hiererus:

By what symbol dost thou enter herein?

Heg:

By the peculiar emblem of the Hegemon, which is the Calvary Cross of 6 squares within a circle.

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Hiereus:

This Cross embraces as you see Tiphareth, Netzach, Hod and Yesod and rests upon Malkuth. The surrounding circle includes Chesed, Geburah and Malkuth. Also the Calvary Cross of 6 squares forms the cube, and is thus referred to the 6 Sephiroth of Microprosopus, which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

Heg:

Resumes his seat.

Hiero:

Moves to West of Altar.

Hiero:

This is the symbolic representation of the Fall. For the Great Goddess who in the Practicus Grade was supporting the columns of the Sephiroth in the form of the Sign of Theoricus being tempted by the Tree of Knowledge (whose branches indeed, tend upward into the Seven lower Sephiroth, but also tend downwards into the Kingdom of the Shells) reached down into the Qliploth, and immediately the columns were unsupported, and the Sephirotic system was shattered, and with it fell Adam, the Microprosopus. Then arose the Great Dragon with 7 heads and 10 horns, and the Garden was made desolate, and Malkuth was cut off from the upper Sephiroth by his intersecting folds, and linked unto the Kingdom of the Shells, and the 7 lower Sephiroth were cut from the three Supernal in Daath; at the feet of Aima Elohim. And on the heads of the Dragon are the Names and Crowns of the eight Edomite Kings, and upon the horns are the names of the 11 Dukes of Edom. And because in DAATH was the utmost rise of the Great Serpent of Evil, therefore is there as it were, another Sephira, making eight heads according to the number of the 8 Kings. And for the Infernal and Averse Sephiroth 11 instead of 10, according to the number of the Dukes of Edom. And hence were the Rivers of Eden desecrated, and from the mouth of the Dragon rushed the Infernal Waters in DAATH. And this is Leviathan, the piercing Serpent, even Leviathan, the Crooked Serpent. But between the devastated Garden and the Supernal Eden, Tetragrammaton Elohim placed the letters of the Name and the Flaming Sword, that the uppermost part of the Tree of Life might not be involved in the Fall of Adam. And thence was it necessary that the Second Adam should come to restore all things and that the First Adam had been extended on the Cross of the Celestial Rivers, so the Son should be crucified on the Cross of the Infernal Rivers in Daath. Yet to do this he must descend unto the lowest first even unto Malkuth and be born of her. The Grade of Philosophus is referred unto the Sephira Netzach and the 27th, 28th, and 29th Paths are bound thereto. The Sign of the Grade is given by raising the arms above the head making with the thumbs and fingers a triangle apex upwards. This represents the element of Fire, to which this Grade is attributed, and also the Spirit which moved upon the Waters of Creation. The Grip or Token is the general grip of the First Order. The Grand Word is a name of nine letters Tetragrammaton Tzabaoth, which means the Lord of Armies. The mystic number is 28 and from it is formed the Pass Word of the Grade which is Koch (Kaph, Cheth) meaning Power. It should be lettered separately when given. Unto this Grade and unto the Sephira Netzach, the 7th Path of the Sepher Yetzirah is referred. It is called the Recondite Intelligence and it is so called because it is the Refulgent Splendor of all the intellectual Virtues which are perceived by the Eyes of the Mind and by the contemplation of Faith. The distinguishing badge of this Grade, which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the numbers 4 and 7 within a circle and a square respectively left and right of its summit, and below the number 37, the numbers 27, 28 and 29 in bright green between narrow parallel lines of the same color. This Grade is especially referred unto the element of Fire and therefore the Great Watch Tower or Terrestrial Tablet of the South forms one of its principal emblems.

Hiero:

Pract:

Move to the South.

Hiero:

It is known as the fourth or great Southern Quadrangle, or Tablet of Fire and it is one of the four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the 3 Great Holy Secret Names

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of God OIP TEEA PDOCE which are borne upon the Banners of the South, and the numberless Divine and Angelic names which appertain unto the Element of Fire. The meaning of the other Tablets have been already explained to you.

Hiero:

Pract:

Move to the Altar.

Hiero:

The triangle surmounting the cross upon the Altar, represents the Fire of the Spirit surmounting the cross of Life and of the Waters of Eden. You will note that it thus forms the alchemical emblem of Sulphur. The red lamps at the angles of the triangles are the three fold forms of Fire.

Hiero:

Pract:

Proceed to the East.

Hiero:

The Portals in the East and North East conduct to the Higher. The others are those of the Paths you have already traversed. This Grade is also related to the Planet Venus. Its Kamea or mystical square is formed of 49 squares containing the numbers from 1 to 49 arranged so as to show the same sum each way. The ruling numbers are 7, 49, 175 and 1252. This Tablet (*indicating it*) shows the mystical Names and Seals drawn from the Kamea of Venus. The Seals are formed by lines drawn from and to, certain numbers upon the Square. The name answering to 7 is AHA, that answering to 49 is HAGIEL, the Intelligence of Venus; that answering to 175 is Qedemei the Spirit of Venus and lastly that answering to 1252 is BENI SERAPHIM the name of the Intelligence of Venus. On this Tablet is shown the meaning of the symbol of Venus on the Tree of Life. It embraces all the Sephiroth, and is therefore the fitting symbol of the Isis of Nature. Hence also its circle is always represented larger than that of Mercury.

Hiero:

Resumes his seat.

Heg:

Leads Practicus to Hiereus.

Heg:

Hiereus:

Pract:

Move to West.

Hiereus:

On this Tablet (*indicating it*) are shown the Paths when arranged with DAATH added to the Sephirotic Tree. It differs from the other and more usual attributions. Furthermore it is not so correct, as Daath is not properly speaking, a Sephira. On this Tablet (*indicating it*) is shown the arrangement of the Sephiroth in the Four Worlds, each Sephira with its own 10 Sephiroth inscribed inside, so that the total number is 400, the number of Tau the last letter of the alphabet.

Hiereus:

Resumes his place.

Heg:

Leads Practicus to Tablet in South.

Heg:

This is the symbolism of the Altar of Burnt Offering which King Solomon built. It was formed of a four-fold cube, 20 cubits square and 10 feet high, 10 are the principal parts which you here see classified above, as under the Sephiroth, and forming thus the Triangle of Fire above it.

Heg:

Leads Practicus to Tablet in North.

Heg:

This is the symbolism of the Brazen Sea, which King Solomon made. It was 10 cubits diameter answering to the Sephiroth; the height was 5 cubits the number of the letter Heh. 30 cubits was its circumference, the

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10 cubits multiplied by the Ternary. Beneath the rim were 300 knots, the number of the Holy letter Shin and of the name Ruach Elohim and it stood upon the 12 oxen, answering to the 12 Stars of the Crown of Aima, the Great Mother. It is the synthesis of Binah, containing the Waters of Creation.

Heg:

Places Candidate in a seat in West facing Hierophant.

Hiero:

Returns to place.

Hiero:

I now congratulate you, Honored Frater (Soror) on having passed through the ceremony of Philosophus and in recognition thereof, I confer upon you the Mystic title of Pharos Illuminans, which means the illuminating Tower of Light and I give you the symbol of ASCH, which is the Hebrew word for Fire. And as having attained at length unto the highest Grade of the First Order, and being as it were, the connecting link with the Second Order, I further confer upon you the title of respect of Honored Frater (Soror) and I give you the further symbol of Phrath or Euphrates, the 4th River.

Hiero:

(Knocks) In the Name of Tetragrammaton Tzabaoth, I now proclaim that you have been duly advanced to the Grade of Philosophus and that you are Lord (Lady) of the 27th, 28th and 29th Paths.

Hiereus:

Honored Frater, as a member of this important Grade, you are eligible for the post of Hiereus. When a vacancy occurs you are furthermore expected, as having risen so high in the Order, to aid to your utmost the members of the Second Order in the working of the Temple to which you are attached. To study thoroughly the mysteries which have been unfolded to your view, in your progress from the humble position of a Neophyte. So that yours may be not the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honored you so far. Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an ornament alike to your Temple and to your Order.

CLOSING

Hiero:

(Knocks) Honored Fraters and Sorors, assist me to close the Temple in the Grade of Philosophus. Honored Hegemon, see that the Temple is properly guarded.

(Done.)

Heg:

(Knocks) Very Honored Hierophant the Temple is properly guarded.

Hiero:

Let us adore the Lord and King of Fire. *(Knocks)*

All face East.

Hiero:

Tetragrammaton of Hosts, Mighty and Terrible; the Commander of the Ethereal Armies art Thou. Amen.

All salute.

Hiero:

Quits his throne and goes to Tablet of Fire in South.

All face South.

Hiero:

Let us rehearse the prayer of the Salamanders or Fire Spirits. *(Knocks)* Immortal, Eternal, Ineffable and uncreated Father of All, borne upon the Chariot of Worlds, which ever roll in ceaseless motion. Ruler over the Ethereal Vastness, where the Throne of Thy Power is raised from the summit of which Thine eyes behold all, and Thy pure and Holy ears hear all, help us thy children, whom thou hast loved since the Birth of the Ages of Time. Thy Majesty Golden, Vast and Eternal, shineth above the Heaven of Stars;

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above them art Thou exalted, O Thou Flashing Fire. There Thou illuminateth all things with Thine insupportable Glory, whence flow the ceaseless streams of splendor which nourish Thine Infinite Spirit. This Infinite Spirit nourisheth all, and maketh that inexhaustable treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning. From this Spirit arise those most Holy Kings, who are around Thy Throne and who compose Thy court. O Universal Father! One and Alone! Father alike of Immortals and of Mortals! Thou hast especially created Powers similar unto Thy thought Eternal and unto Thy venerable Essence. Thou hast established them above the Angels who announce Thy Will to the World. Lastly, thou hast created us as a Third Order in our Elemental Empire. There our continual exercise is to praise and to adore Thy desires. There we ceaselessly burn with Eternal Aspiration unto Thee O Father, O Mother of Mothers, O Archetype Eternal of Maternity and of Love, O Son, the flower of all Sons, Form of all forms, Soul, Spirit, Harmony and Numeral of all Things. Amen.

Hiero:

Making with his scepter the banishing Circle and Pentagram in the air in front of the Tablet.

Hiero:

Depart ye in peace unto your abodes and habitations. May the blessing of Elohim be upon you. Be there ever peace between us and you and be ye ready to come when ye are called. (*Knocks*)

Hiero:

Returns to place.

All face East.

Hiero:

In the Name of Tetragrammaton Tzabaoth, I declare This Temple closed in the Grade of Philosophus.

Hiero:

(Knocks 3, 3, 1)

Hiereus:

(Knocks 3, 3, 1)

Heg:

(Knocks 3, 3, 1)

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